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CHRONICLE

Official Neglect of Indians.—From the official records of the House Committee on Indian Affairs in Washington the information is gathered that sixty-five per cent. of the 4,000 Indians in the Kiowa Agency in Oklahoma are afflicted with trachoma, a disease of the eye which ultimately results in blindness. These wards of the nation are owners of tribal funds amounting to \$4,000,000, yet there is no hospital for the afflicted, and the United States Indian Agent has to pay for even ordinary medical attendance for the sufferers out of his own pocket. The New York *Herald*, which prints the details in full, has also told of the conditions of the Crows, where eighty-five per cent. of the survivors of a once powerful tribe have tuberculosis in some form. Conditions in the Kiowa Agency have been growing worse for years, but it was not until the last session of Congress that steps were taken to give the Indians relief by appropriating out of their own tribal funds the sum of \$40,000 for the construction and equipment of an Indian hospital upon their reservation in Oklahoma.

Bath-tub Trust Illegal.—The Supreme Court of the United States has upheld the decree of dissolution filed by the Federal Court of Maryland against the Standard Manufacturing Company and allied concerns, known as the "Bath-tub Trust." The trust has been ordered dissolved as a combination in restraint of trade despite its contention that the decree was an invasion of its patent rights. In the patent monopoly decision last year the court held that the owner of a patent might dictate the terms under which the patented article might be sold. It was feared the court might apply this reasoning in the

present instance. The decision, however, declares that there can be no monopoly in the unpatented product of a patented machine without violating the Sherman law. The decision makes possible the retrial of the criminal suit against the "Bathtub Trust," the trial of which in Detroit several months ago ended in a disagreement of the jury.

Philippines Officials.—The Philippines Assembly on November 21 elected Manuel Queson and Manuel Earnshaw as resident Commissioners to the United States for the term beginning March 4. The commissioners have seats in the House of Representatives, but no votes. Manuel Queson is now serving his first term. Earnshaw succeeds Benito Legarda. He is a prominent business man of Manila and while not affiliated with any local political organization, he is understood to represent the conservative element of the island population. Queson represents the radical element in the Philippines. This fall he began in Washington the publication of a magazine devoted to promoting immediate independence for the Filipinos.

Copyright with Hungary.—The articles of a copyright convention between the United States of America and the Kingdom of Hungary, which was concluded and signed by their respective plenipotentiaries, has been made public at Washington by order of the President. Authors who are citizens or subjects of one of the two countries are to enjoy in the other country, for their literary, artistic, dramatic, musical and photographic works, the same rights and privileges which the respective laws do now or may hereafter grant to natives. This provision includes the copyright control of mechanical musical re-

productions. The term of copyright protection granted by the convention is to be regulated by the law of the country where protection is claimed.

Schrank a Paranoiac.—John Schrank, would-be assassin of Theodore Roosevelt, was pronounced a paranoiac by the commission of alienists in a report to the Municipal Court of Milwaukee. The commission found that Schrank believes he was ordained to save this country from civil strife by shooting Mr. Roosevelt and upholding the "third term tradition."

Jamaica Swept by Hurricane.—Official estimates of the dead in the hurricane and tidal wave which devastated the west end of the island of Jamaica place the number at more than one hundred in the coast towns alone. The report of a general destruction of crops through the western parishes is confirmed. Details, which are gradually coming in, indicate great devastation in the western section, where sugar factories and other buildings were unroofed or wrecked and the banana fields recently planted were completely destroyed. There was no damage at all in Kingston.

Mexico.—Following the example of other Catholic nations, the Archbishop of Mexico founded very recently an association of Catholic ladies to restrain public indecency, particularly in the press. In October two assemblies of the organization were held under the presidency of the archbishop. At the meetings 2,000 ladies of the highest society of the capital were present, and a little later a public protest against an indecent publication was signed by 5,000 members of the association.

Chile.—An interesting light was thrown on the character of official secondary education by the educational congress held during October in the capital of the republic. The attendance at the congress was remarkable, and the work of the assembled educators is considered, notwithstanding drawbacks, nationally beneficial. The present system of examinations was shown to be faulty, and the need of an economic tendency in education, rather than an abstractly literary or scientific one, was insisted upon. At the same time, as against former methods, the definite incorporation of Latin and philosophy in the program of studies was demanded. A system of co-education, which has already failed in Chile, and which it is believed the Council of Education will not sanction, was recommended. On the question of the moral basis of education, there was a decided return to orthodoxy from the vagaries of the congress of 1902, which advocated an "independent morality." One thing decidedly revealed by the congress, says the *Revista Catolica* of Santiago, was that the University of Chile is a radical stronghold. From its publications it is clear that Freemasonry holds sway over it. Hence, the Review continues, it is absolutely necessary to form a Catholic teaching body if Chileans desire to save their national religious convic-

tions. It was noticed in the congress that fifteen female professors voted amidst applause for the suppression of the declaration that the idea of God is the essential basis of morality; and one sub-professoress of a lyceum shocked even the men by her utterances.

Canada.—Parliament was opened November 21. Mr. Borden's naval policy resolves itself into a gift of thirty million dollars to the Imperial navy. One would have thought this, the price of about three battleships, would please England at least. Nevertheless, some English papers are already looking the gift-horse in the mouth. They hope it will appear clearly that the idea of the gift originated with Canadian ministers, and was not suggested by the Imperial Government. We thought that, whether it came from the Government or not, a matter of little importance, the idea of the contribution by the Dominions to imperial defence originated so clearly in England, that there could be no doubt on the subject.—The Hochelaga election was a sad blow to the Nationalists. As they conducted it without any assistance from the Liberal Party, and as it may be presumed that every Nationalist voted, it may be considered a fair test of their strength. In a constituency of nearly 20,000 voters, they polled only 2,016. The total vote was no more than 6,238, which shows that the Conservatives viewed Mr. Coderre's election as certain. In that small vote he beat his opponent by more than two to one, and so the latter forfeited his deposit.

Great Britain.—Mr. Asquith abandoned the idea of rescinding the amendment to the Home Rule Bill, carried against the Government, and took the more parliamentary way of nullifying it by the introduction of a new clause, which passed by 111 majority.—The Moslems in India have been holding public meetings, attended by Hindus, as well as by themselves, professing their confidence that England will, as in the past, protect the head of their religion in Europe.—The World Evangelical Conference, in London, has resolved enthusiastically that there shall be a uniform marriage law in Canada, on strictly Protestant lines. We thought that Canadians were able to manage their own affairs. What would be the effect should a great Catholic meeting in Rome resolve that there should be a uniform education law in Canada, on strictly Catholic lines?—The Federated Malay States under British protection have offered a first-class battleship to the Imperial Government.—The Suffragists are still active. Two more women have been sentenced to prison for breaking windows. They will, of course, be at liberty in a very short time.—The Unionists were disappointed in the result of the Taunton election, as they expected a majority of at least 500. Liberals claim that many Catholic Unionists abstained from voting, and that some voted against their party, as a protest against the Ulster campaign. It is not improbable that they are right.

Ireland.—Complaint is made that British consuls are not following the instructions given them to prepare special reports on Irish trade with the countries to which they are accredited, except in a very few instances, and then only with very meagre information. The fault is attributed in great measure to the difficulty of tracing Irish imports or exports, when the trade passes through Great Britain, as most of it does.—At the annual Aonach organized by the Gaelic League in London, a section was devoted to Irish mining products.—At a discussion on Federalism by the Dublin University College Legal and Economic Society, Bishop O'Donnell spoke as a warm admirer of the Federal idea, and said that should it happen that the great self-governing Commonwealths over the seas, which had done so much to help the Irish cause, should enter the Federation, then truly would Ireland have friends in them all. The fact that Home Rule led to Federation made it more desirable, he observed, but Home Rule itself was the prize.

Spain.—The rejection of the Socialist plans on the part of the immense majority of the Spanish schoolmasters has called forth congratulatory letters from twenty-eight Spanish Bishops, and especially a most important one from the Primate, Cardinal Aguirre, which suggests and arranges for an independent national organization of teachers for the betterment of their condition. Three months ago a small number of Socialist teachers, with the undisguised favor of the municipal government of Madrid, began what they styled a National Association of Teachers. It was the culmination of a Socialist effort to obtain control of the schools. The movement began to spread, and in the province of Soria, Pablo Iglesias, the republican revolutionist, was chosen president. The Catholic teachers, however, led by a professor of the Superior Normal School of Valladolid, Señor Diaz Muñoz, were quickly awakened to the danger, with the result that the Socialist plot has met with a setback. The Primate, recognizing in his letter the complaint about the wretched salaries of the teachers, counsels the formation of a great national association, independent of political parties. Such an organization, he says, would be powerful enough to induce the government to improve the position of the teachers.

France.—After having reformed the election laws by passing the Proportional Representation system, the Government now proposes to introduce compulsory voting, by fines and permanent withdrawal of the persistent offender's name from the electoral lists. Public opinion is divided on the question, some maintaining that it is an infringement on personal rights, because abstention from voting may not be due to apathy, but to the absence of desirable candidates. To this the answer is, that proportional representation means that nine-tenths of the people will be represented, and moreover, something must be done to stop the yearly increase of non-voters.

—A simplification of the marriage law is also to be considered. Hitherto four witnesses were required, but as this is always difficult for the laboring classes, because it means the loss of a day's work, it is intended to have only two witnesses of the contract.—Parliament is rushing its financial bill, and immense sums are recklessly voted without any consideration. The items for education are formidable, especially when added to the hundreds of millions of francs already voted to insure compulsory free education to every French child. The measure, of course, is anti-Catholic, and moreover, has failed hitherto of its object, for illiteracy is everywhere increasing.—The change of conditions in the Orient will have a serious influence on the French Protectorate of the Missions. The Powers will probably not leave this guardianship to the French Government, lest it be used largely for political purposes.

Rome.—Complaint is made of the apathy of the Catholics of Rome in heeding the Holy Father's instructions. Thus they were urged to go to the polls to vote against the enemies of social order and religion. They did not go. A Popular Union of Italian Catholics was inaugurated several years ago, was blessed and recommended by the Pope. Out of a population of 34,000,000, less than 100,000 joined it. Nor do Italian Catholics take any interest in the question of the Independence of the Sovereign Pontiff. They protest their veneration and love, but, as he says himself, they leave him "isolated."

Germany.—Preliminary announcement is made of some leading items in the budget of the empire for the coming year. The income and expenses are balanced at approximately \$762,000,000 each, an increase of about \$74,000,000 over last year. The estimate for the navy is given at \$119,250,000, an increase of \$1,500,000. The ordinary naval expenditure increases by \$4,000,000 and the non-recurring expenditure by \$5,250,000. The extraordinary expenditure is reduced by \$7,750,000 owing to the approaching completion of the naval construction program. The army estimates are increased by \$14,250,000, which includes the funds required for the augmentation of the forces as provided for in the new military bill. One feature of that enactment, it will be remembered, is the organization of ninety-three machine-gun companies.—The imperial appropriations for 1913-14 will provide for an expenditure of \$1,250,000 as a first instalment for the construction of a new floating palace for the Emperor. The official memorandum, accompanying the bill, which has already received the approval of the Federal Council, emphasizes the need of providing the Emperor with a yacht of far greater safety and seaworthiness than the antiquated Hohenzollern already in commission for nearly twenty years. The total cost of the new Imperial yacht will probably be close to \$2,500,000, and the new up-to-date vessel will be ready for commission in the spring of 1915.—Arguing that men

who have to support wives and children ought not, in justice, be compelled to pay as much to the support of the State as men who are leading the care-free, irresponsible lives of bachelors, the Conservatives in the Prussian Diet have fathered a project for taxing bachelors in that kingdom. The Diet is just now giving its formal official consideration to a bill looking to this, which has every prospect of becoming a law. The bachelor tax will take the form of an income sur-tax and will be effective only in the case of unmarried men whose income exceeds \$750 a year. In case the proposed bill becomes a law such men will be called upon to pay a tax of from 10 to 20 per cent. higher than married men with corresponding incomes.—Hitherto Berlin's American season has been confined to summer, but the Kaiser's capital is beginning to have increasing vogue as a place of winter residence for wealthy Americans. The opening season promises to be notable in this respect. Many families are settled in the new apartment hotels which have sprung up like magic during the past year. Many others, attracted by the comforts of German housekeeping, have taken furnished flats for six months ending April 1.—To meet the bill creating a Government oil monopoly, which comes up this week in the Reichstag, the Standard Oil Company's press bureau is extremely active. The company contends, through such newspapers as it can induce to publish its arguments, that Germany cannot get along without it, and that even if the proposed plan should materialize no Government-controlled monopoly can sell petroleum as cheaply as the Standard can. Prospects for defeating the measure in the Reichstag, however, are considered discouraging.

Austria.—According to the Berlin *Tageblatt* Austria sent an ultimatum to Serbia on November 20, and a message from Vienna quoted the *Reichspost* as saying in effect that the two countries are on the eve of war. Certain it is that Count Berchtold, the Minister of Foreign Affairs, in the conciliatory address delivered by him in Budapest following the arrival of news regarding the Serbs' treatment of Austrian Consuls in Albania, did not quiet the clamors for retaliation.—The Hungarian Delegation sitting in Budapest gave considerable attention to the Balkan entanglement in its meeting on November 20, and it was made plain that the representatives of the Hungarian people stood loyally by the Imperial Minister. The unanimous sentiment manifested during the debate was one of opposition to what were termed "the exaggerated claims of Serbia." The members of the Austrian Delegation appeared not to show a like harmony of purpose. The Slavs incline to sympathy with Serbia; the Germans, naturally, accept the views of Count Berchtold. Meantime the Servians have so far receded from their original position as to make known their readiness to allow a representative of the Austrian Minister to journey to Prisrend, there to investigate the claim of the Austro-Hungarian Consul that he has been

interfered with by the Serbs in the legitimate exercise of his official duties.—The Minister of Marine informed the members of the Austrian and Hungarian Delegations that he had received authorization from both the Austrian and Hungarian Governments to provide for three dreadnoughts, at a total cost of \$40,000,000, by 1915.

Norwegian Centennial.—Norway intends to celebrate the centenary of its adoption of a constitution on May 17, 1814, by holding a national exposition at Christiania May 15 to September 30, or possibly as late as October 15, 1914. It was at first proposed to hold an international exhibition, but the Storting (Parliament) has decided that a national exhibition will be of greater value to Norway. Norway citizens only will be allowed to exhibit, with a separate section for those living abroad.

Turkey.—On November 18 Monastir, the second city of importance in European Turkey, surrendered to the Servians. This leaves the Servians free to join the Bulgarians in front of Chataldja. After this engagement proposals were made to arrange for an armistice with a view to settle on peace terms, but the attack on Constantinople had not altogether ceased and Turkey announced a repulse of the Bulgars. The proposals made by the allies to the Turks have, according to the press reports, been rejected, and hostilities before Constantinople have been renewed. Conflicting accounts have come in about a naval encounter in the Black Sea. Three torpedo boats attacked a Turkish warship and sunk her, say the Bulgars; the reverse has happened, say the Turks.—The latest news is, that after the refusal of the terms made to Turkey, Adrianople was again attacked. The bombardment took place at night, and the effect of the shot is reported as deadly. The Bulgars are now reported as about to attack Constantinople by seizing the Dardanelles.

China.—The Russian government has undertaken to assist the Chinese province of Mongolia to maintain her autonomy, to support her right to have a national army, and to allow no Chinese troops in her territory. In return Mongolia has granted Russia valuable commercial concessions and more privileges than those given any other foreign power. To protest against this treaty a meeting of Mongol princes and chieftains was held Nov. 17 at Peking, and it was resolved to ask President Yuan Shi-Kai to afford military protection to those Mongolians who wish to join the Chinese Republic. So an army of 60,000 is reported to have mobilized at Peking with the object of marching into the revolted province, establishing military rule, and driving out the Russian troops who are quartered there. According to a despatch, China means to preserve at least her suzerainty over Mongolia, and is unwilling to allow the lands, mines and railways of the province to be owned and operated in any way by foreigners.

QUESTIONS OF THE DAY

Morocco*

The world has been so busy for the last few years in following the various phases of the fight of France in Morocco that it has almost come to imagine that the republic has no other interest in the Dark Continent than what concerns the northern seaboard. As a matter of fact, "her sphere of influence," says E. Alexander Powell, a recent American explorer, "extends over 45 per cent. of the land and 24 per cent. of the population of Africa." Independently of what it owns along the Mediterranean, the tricolor floats over the colonies of Senegal, French Guinea, the Ivory Coast, Dahomey, and Upper Senegal-Niger; all of which taken collectively represent an area not far from that of European Russia. Then there is the great colony of Equatorial Africa, and before you arrive at the Sahara you cross the Central African States of Kanem and Wadi, both of which France subjugated about eight years ago. Finally, there are to be counted the million and a half square miles of the Sahara, at which we must not sneer, as if that country were merely a boundless contiguity of sand, endless and arid plains as flat as a billiard table, as we were taught to regard it in our old geographies. On the contrary, the Sahara region has a remarkably varied surface: here rising into plateaus like those of Tibesti and Ahaggar, there crossed by chains of large and fertile oases, and again broken into mountain ranges with peaks eight thousand feet high, greater than the Alleghanies and very nearly as great as the Sierra Nevadas. Nor are these oases merely a clump of palm trees beside a brackish well—another delusion of youth. Not a few of these stopping places are great stretches of well-watered and cultivated soil, many square miles in extent and rich in fig, pomegranate, orange, apricot and olive trees. The oasis of Kaouer, for example, with its one hundred thousand date-palms, furnishes subsistence for the inhabitants of a score of straggling villages, with their camels, flocks and herds. There are said to be four million date-palms in the oases of the Algerian Sahara alone. Moreover, experiments have shown that, like the Great American Desert, the Sahara has an ample supply of underground water, which in many cases has been reached at a depth of only forty feet." For transportation across it, the six-wheeled motor sledges, invented by French engineers, which are driven by a light but powerful aeroplane engine that maintains a speed over the sand dunes of twenty miles an hour, remind one of the prairie schooners which preceded the railroads that built up our own Great West. We Americans remember how shocked we were when the Government purchased Alaska. But we think dif-

ferently of the measure now, and like Alaska, the Sahara may soon prove an immense source of wealth to its owners. Then, apart from all these possessions on the continent proper, it must be remembered that the French own Madagascar, the second largest island of the world, and convenient to it is the French Somali Land, the sole gateway to Abyssinia, the last fragment left of "The Black Man's Africa," which may yet be French.

"So silently, swiftly and unobtrusively," says the author above referred to, "have the French empire-builders worked that even those of us who pride ourselves on keeping abreast of the march of civilization are fairly amazed when we trace on the map the distances to which they have pushed the Republic's African frontiers. Did you happen to know that the fugitive from justice who turns the nose of his camel southward from Algiers must ride as far as from Milwaukee to the City of Mexico before he can pass beyond the shadow of the tricolor and the arm of the French law? Were you aware that if you start from the easternmost boundary of the French Soudan you will have to cover a distance equal to that from Buffalo to San Francisco before you can hear the Atlantic rollers booming against the breakwaters at Dakar? It is indeed not the slightest exaggeration to say that French influence is to-day prominent over all the expanse of the Dark Continent lying west of the Nile basin and north of the Congo—a territory one and a half times the size of the United States—thus forming the only continuous empire in Africa, with ports on every seaboard on the continent."

All this acquisition of territory has been accomplished generally, but not always, by what is called "pacific penetration." Perhaps the chief instrument of this marvellous conquest are the railroads that have been constructed in this land of darkness. Indeed, it is a by-word in Africa that when an Englishman arrives in the country he builds a custom house, a German builds a barracks, and a Frenchman builds a railroad. Hence in French Africa there are already 6,000 miles of railway, 25,000 miles of telegraph, and 10,000 miles of telephone, the two latter being the almost necessary appendages of railroad construction. But there are other schemes to be realized, and perhaps the most magnificent of all is the one that is now being planned. It is no less than a railway from Tangier on the Mediterranean to the French port of Dakar, in Senegal. It would first connect with Fez, then cross the Sahara and go down to the Niger at Timbuktu. Three hundred miles of this route would be through a most hopeless desert country. From Timbuktu the line would go to Dakar, where there is a splendid commercial and naval harbor looking out into the Atlantic. The last feature in this daring scheme is to establish a line of fast steamers which would reach Pernambuco, in Brazil, in three days, the distance being only 1,500 miles from Dakar. So that by this route the traveller could leave Madrid and in twelve days find himself in Rio Janeiro. The project is dazzling.

*The Last Frontier. By E. Alexander Powell, F.R.G.S. New York: Charles Scribner's Sons.

However, this is only the old French character revealing itself in another field. The same adventurous spirit which shone so resplendently when the French *coureurs de bois* roamed, or rather rushed, through aboriginal America, is again in evidence in Africa with the practical element added. He retains, besides, his natural sociability, and just as he had no difficulty in fraternizing with our primitive red men whom he did not think himself commissioned to kill, so he is at home with the blacks of Africa, and they prefer him to any other European.

What concerns us now, however, is that part of Mr. Powell's book which gives us new and unexpected information about Morocco. That section of Africa, with its frequently vanishing Sultans, the diplomatic tourneys of Germany, France and Spain struggling for possession of the country; the bloody battles that have been fought, and perhaps also the mystery that has hung over Morocco for centuries, and finally the terror that its terrible corsairs inspired even in America in times past cannot fail to be of interest.

The name Morocco is a European corruption of Marakesh, as the principal city of the country is called. Notwithstanding the common impression, Morocco is not a desert. On the contrary, it is a rolling country that reminds the traveller of Ohio and Indiana. The soil is extremely fertile, though not cultivated, for the Moors have no reason to raise crops which will disappear in a single state visit of their Sultan. For these royal progresses are generally made with an army of 20,000 or 30,000 men, who have to live off the land. The result is a widespread desolation such as would follow one of their own raids on the lands of the Christians. Neither are there any trees which might afford shade or fruit for the inhabitants, for no Moor ever planted a tree to replace the one he had cut down, but, unlike Algeria, Tunisia and Tripolitania, it has superb navigable waterways which run hundreds of miles inland. The Muluya, for instance, can be travelled for 400 miles from its mouth; but none of these magnificent water courses are used either for traffic or irrigation. The apathy of the inhabitants or their innate dislike of change explains the neglect of these natural advantages. The climate is extremely healthy, and malaria, the scourge of other parts of Africa, is unknown. In the regions lying between the central range of Atlas, which runs east and west and whose snow-capped summits reach the skies, the thermometer seldom rises above 90 degrees or falls below 40 degrees, the mountain wall serving as a protection against the scorching winds of the Sahara. The winter is the season of rains, and they are terrible, but when they have ceased the soil is carpeted with flowers of every hue. There are minerals in plenty in the Sus and Riff regions, but they are the two danger points of Morocco. The latter is in the Atlas mountains and the former in the valley near the sea. The inhabitants of the country are not homogeneous. They are made up of Berbers, who are unmistakably a white race. They are mountaineers and fierce fighters.

Then come the Arabs, who live in the cities and plains. A third section consists of the imported negroes, whose blood has vitiated both races; and finally the Jews. As for the general morality of the people, the writer does not hesitate to say that "these decadent Moors are probably the most licentious race in both thought and act in the world. Compared to them, the inhabitants of Sodom and Gomorrah were positively prudish." Added to this, there is a bitter racial antagonism. The only bond of unity is their religion, and that succeeds only in producing a hatred of the unbeliever. It does not make for peace or public much less private decency.

The French have a difficult problem before them in dealing with such a composite horde, but they have a way of flattering these wavering chiefs by bestowing decorations on them, bringing them on ceremonial visits to France, teaching them the science of war, for which the Moors, especially the Berbers, have a passion. So that to all appearances the system of pacific penetration may succeed here as it has in other parts of Africa.

Back of this peaceful method, however, there is said to be a warlike purpose, and it is suggested that Germany's demonstration at Agadir was prompted by fear that the armies of France might be increased by countless levies from these mountaineer warriors. Indeed, has not the proposal been seriously made in France of bringing countless black legions even from Senegal?

The Sultan of Morocco, of course, will remain ostensibly in power, but the country will be ruled by the French Resident General in Fez. Youssef, the present ruler, governs only in his imagination, for his predecessor, Mulai Hafid, on March 30 placidly signed the paper which turned "the tail of the peacock," as Morocco is called, into "the tail of the Gallic cock." If he or any other subsequent Sultan ever attempts a rebellion he will be promptly transported to a villa in Algiers near the residences of the ex-Queen of Madagascar and the ex-King of Annam.

What a contrast all this is to the disastrous failure of French colonization in America in the sixteenth, seventeenth, and eighteenth centuries. Those wonderful pioneers had explored and taken possession of by far the greater part of North America. From the Atlantic out to the Rockies or out to the Vermilion Sea, they roamed unchallenged. New York State was theirs, and down the valley of the Mississippi to where the great river empties into the Gulf the redskins welcomed them. And yet all this vast domain has slipped from their hands. A few regiments of soldiers might have kept them in possession against any invaders. But the regiments never came, and even the citadel of Quebec was for years in a state of decay. They were great heroes in those far away days, but unlike their descendants in our times, they were not practical men. But neither was the world in which they lived practical. The age of great material development had not yet come. But in any case, the success of the French in Africa to-day dispels the delusion that the

Latin races have not the business and administrative capacity of their Anglo-Saxon rivals. X.

Equality, True and False

The doctrine of equality, correctly or wrongly conceived, underlies every attempt at dealing with the social problem. Wisely, therefore, Pope Pius X, in giving to the Christian world its "Fundamental Regulations of Christian Popular Action," laid stress in the first place upon this important question. Nothing can be more helpful in beginning our study than a clear conception of the positive Catholic doctrine as briefly and authoritatively summarized by him from the Encyclical of his predecessor *Quod Apostolici Muneris*:

"I.—Human society, as God has established it, is composed of unequal elements, just as members of the human body are unequal: to make them all equal is impossible, and would be the destruction of society itself.

"II.—The equality of the different members of society consists solely in this: that all men come from the hand of their Creator; that they have been redeemed by Jesus Christ; and that they will be judged, rewarded, or punished by God according to the exact measure of their merits and of their demerits.

"III.—Consequently, it is conformable to the order established by God that in human society there should be princes and subjects, masters and men, rich and poor, learned and ignorant, nobles and plebeians, who, united by a bond of love, should help one another to attain their final end in Heaven, and their material and moral well-being on earth." (*Motu proprio on Catholic Popular Action.*)

To avoid all misunderstanding attention must be called at the very beginning to the last of these clauses. It does not, as Socialists and other enemies of the Church are pleased to interpret such utterances, contain a condemnation of Democracy, but only a complete sanction of all lawful authority, whether found in a monarchy or a republic. Neither does it express a desire to withhold education from the people, since nowhere is this more carefully promoted than within the fold of the Church. Least of all does it imply any wish to keep the masses in poverty, as with one voice the Socialist press declares the Catholic Church has conspired to do.

The attempt of Socialists to turn into ridicule the position of the Church by maintaining that all the existing conditions of excessive riches and squalid poverty, of riotous wealth and oppressive labor are championed by her as "the will of God," is a calumny which has deceived too many of our Catholic workingmen. Our first duty is, therefore, to make plain that the Church, while defending unconditionally "the order established by God," does not because of this sanction any industrial iniquity established by man in the present state of society. She has been the first to lift her voice against the abuses which to-day exist, and as long as even a single man is

denied his just wages, or a single woman is bent down with unnatural toil, or a single child is deprived of its God-given right to love and happiness and all the due development of every faculty of body and soul, she will continue to repeat her pleadings and denunciations.

The last proof that the Church is not what Socialism declares her to be is the undeniable fact that Capitalism has, in proportion, driven forth from her fold more souls than Socialism has ever been able to wrest from her. It is precisely because the ways of modern wealth can too often not be squared with the principles of Catholic faith, that a transition from poverty to riches has only too frequently been followed by a separation from the Church whose restrictions laid upon wealth had become unbearable, and whose mission of preaching the Gospel to the poor had become a scandal and a hindrance to social advancement.

Nothing, moreover, could be more opposed to the Catholic doctrine of human equality than those theories which long have been the support of capitalistic selfishness, and which under various names are known as Manchesterism, Liberalism, or Individualism. Their basic principle is in every instance the unregulated freedom of individual action in industry and commerce, which in turn is based upon a false conception of equality. This, in place of leading to social helpfulness, is made a justification for every form of greed and oppression. All restrictions on labor contracts or competition, whether due to organization or state interference, are, according to such theories, to be swept away, and each individual is to depend upon his own resources for success or failure. It is the Darwinian struggle for existence legalized. The only object of government would thus be to keep a free field for the struggle of man against man, where the stronger could with full impunity and even with the support of law conquer, crush and enslave the weaker—and all in the name of liberty and equality!

It was this system, the outgrowth of the Reformation, which soon led to a condition of which Pope Leo XIII could write, "A small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than slavery itself." (*Rerum Novarum.*)

This pagan capitalism, as we may call it, has been fought by the Church and by the laboring classes until its power to-day has already been greatly reduced, yet its spirit remains the same. Against this, therefore, the words of Pope Pius X are now directed as much as against the tyrannical demands of Socialism. Earnestly he calls attention to the primary law of Christian economics, the only true application of the Christian doctrine of equality: that men, "united by a bond of love, should help one another to attain their final end in Heaven, and their material and moral well-being on earth."

True equality, therefore, is to be found only in that Christian conception of society which regards it as an organic body, wherein each member must contribute to

the good of all the others, and private aims must be kept subordinate to the general welfare.

"Therefore," says Pope Leo XIII, "just as the Almighty willed that, in the heavenly kingdom itself, the choirs of angels should be of differing ranks, subordinated the one to the other; and just as in the Church God has established different grades of orders with diversity of functions, so that all should not be apostles, all not doctors, all not prophets; so also has He established in civil society many orders of varying dignity, right, and power. And this to the end that the State, like the Church, should form one body comprising many members, some excelling others in rank and importance, but all alike necessary to one another and solicitous for the common welfare." (*Quod Apostolici Muneris.*)

Such subordination does not, however, imply any indignity put upon a class, as Socialism teaches the masses in order to rouse them to rebellion. It is hallowed by Christ Himself and is to be accepted only for love of Him, of Whom the Apostle reminds us: "Being rich He became poor, for your sakes; that through His poverty you might be rich." (2 Cor. viii:9.) It therefore is lifted to a sublimity immeasurably above all kingship and domination of earth, and receives, when thus borne, the promise of the kingdom, the true riches which Christ came to bring.

There is before God, as we well know, no distinction between rich and poor, except that the latter are clothed in the special livery of Christ, while the former, having much to answer for, run greater peril of their soul. "For a more severe judgment shall be for them that bear rule. . . . For God will not accept any man's person, neither will He stand in awe of any one's greatness: for He hath made the little and the great, and He hath equally care of all. But a greater punishment is ready for the more mighty." (*Wisdom, vi, 6-9.*)

In the conception of society according to the mind of Christ and of His Church, the master is for the servant and the servant for the master, the employer for the welfare of the employed as much as the employed are to contribute to the good of the employer, and all are for the glory of God through Christ their common Lord. The relations of labor are meant to be only an extension of the relations of the family. Laborers are to be respected and treated as members of a larger household. Besides the obligations of justice and charity, there likewise exist the mutual duties of piety or affection. The fact that even to mention these appears idealistic and visionary in our day shows how far we have drifted away from Christianity in our present industrial life. And yet it is not true that these obligations are universally ignored. Much less is it true that they can no longer be observed. The principles of Christianity, though equally ignored by the selfish theories of rationalistic capitalism on the one hand, and of revolutionary Socialism on the other, are nevertheless for all time and can at no epoch be set aside with impunity. It is precisely the violation

of these precepts which has led to the present industrial crisis.

We have thus far contented ourselves with making application of the principles of equality to present-day capitalism. As regards Socialism, however, its complete condemnation in the three articles of Pope Pius X on human equality is too evident to call for comment. And yet we cannot too strongly urge this point, always giving due reason and explanation to avoid all cavil and misconception. The mere enunciation of these three primary rules of Catholic action, laid down by Pope Pius X as obligatory upon every Catholic, would be sufficient to cause the instant expulsion of any member from any Socialist lodge the world over. With the first internal assent to these Catholic principles the person professing them would already cease to be a Socialist.

Socialism, as we clearly understand, does not at the present day usually defend a doctrine of absolute equality but mainly insists upon an equality of opportunities, so that no human being born into this world is to be given an advantage over any other. This they readily admit would not be possible without a complete destruction of the present form of society. Thus Socialist equality implies revolution. It is a system of economic injustice most strongly condemned by successive Pontiffs. It is a heresy repudiating the Scripture teaching of the subordination of wife to husband, not in slavery, but in love, as the Church is subject to Christ. (*Eph. v:23.*) It is in fine a sectarian creed denying the divine origin of authority as taught by Christ in His answer to Pilate, and so clearly expressed by Saint Paul: "Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore, he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation." (*Rom. xiii, 1, 2.*) These, at least, are the doctrines of all leading Socialist authorities.

The promise of Socialism to the laboring classes, that it will bury their cross forever in a new era of social equality, is no less vain than the hope of capitalism which seeks to hide it beneath a bank of roses. The Church neither sides with the rich nor flatters the poor, but calls upon her children to acknowledge the order established by God, and to defend within it the just rights of labor by every legal means, while she preaches to all classes alike the need of renunciation, in the Saviour's words: "He that taketh not up his cross, and followeth Me, is not worthy of Me." For this reason she will ever be persecuted by Labor as well as by Capital, wherever the spirit of the world and not the love of Christ is the dominant principle of action. But fearless of opposition, she will continue in her course, uplifting the world by slow degrees and working out the only true progress, the restoration of Christian Civilization in modern social life.

That this result is being achieved in several countries of Europe supposed to have been given over to the enemy must be admitted.

JOSEPH HUSSLEIN, S.J.

An Orthodox View of the Anglican Church

Most of the High Church section of the Protestant Episcopal Church look earnestly towards the Eastern Orthodox Church, whether of Russia, Constantinople, or the East, and seek to enter into at least intercommunion, if not union, with them. Occasionally the Orthodox clergy, as individuals, have responded and have sometimes attended Protestant Episcopal churches, clad in their vestments, and have taken part in certain ceremonies, and have allowed Episcopal clergy to attend their services in cassock and surplice. No official action, looking towards union has been taken, although societies have been formed and friendly communications have passed.

Bishop Raphael Hawaweeny is the Orthodox Bishop of Brooklyn, and has a Syrian Orthodox Cathedral there on Pacific Street. He was born in Damascus, in 1861, and received his earlier education there, but entered a Russian monastery, and in 1888 finished his studies at Kieff, Russia, where he was ordained to the priesthood and became an archimandrite (abbot). In 1901, he came to America from Russia to look after the Orthodox Syro-Arabbians in the United States. He was consecrated Bishop in Brooklyn at the end of February, 1904.

Bishop Raphael made friends with the High Churchmen of the Episcopal Church, and heartily promoted their movement for the union or intercommunion of the Russo-Greek Orthodox Church with the Anglican churches of Great Britain and the United States. He even became the vice-president of a society for the purpose, and wrote a favorable letter to his flock, allowing them in certain cases to receive the ministrations of Episcopal clergymen. But, as he studied the doctrines and teaching of the Episcopal Church more deeply, he became convinced that the Protestant Episcopal Church was nothing more than one of the Protestant churches which had thrown overboard the sacramental system, and was without orders in any Catholic sense.

He then issued a pastoral letter to his clergy and flock, in his official capacity as a Bishop of the Eastern Church, for their instruction, direction and guidance. It was published in October of this year, in Arabic and in Russian, and was sent to all the Orthodox churches in the United States. I translate from the Russian text, which reads as follows:

"My Beloved Brethren: Two years ago, while I was the Vice-President and a member of the 'Union of the Anglican and Eastern Orthodox Churches,' from a feeling of compassion towards my children in the Holy Orthodox Faith, 'once delivered to the saints' (St. Jude, iii), scattered throughout the whole of North America, and deprived of the services of the church, and particularly in places far removed from Orthodox centres, and likewise stimulated by the feeling that the Protestant Episcopal Anglicans held the Orthodox faith, to a considerable degree, as many of their prominent clergy were wont to assure me before I had, myself, deeply studied their dogmatic authorities and their *Book of Common Prayer*, I signed a letter of permission, as the Bishop

and Head of the Syrian Orthodox Mission in North America, wherein I declared that under extraordinary circumstances, where it was not possible to call in an Orthodox priest, owing to the lack of time, the services of a Protestant Episcopal clergyman might be kindly solicited. However, I was very exact in my definitions, when and how such services might be accepted, and likewise what exceptions should be made. I had expected by this letter, on the one hand spiritual assistance for my people, and on the other to open the way for the approach of the Anglicans towards communion with the Holy Orthodox Faith.

"Having heard and read that my letter, perhaps not fully understood, was being falsely interpreted by the Episcopal (Anglican) clergy, I wrote a second letter, in which I explained that my instructions and exceptions had been overlooked, or that many persons had violated them, namely:

"(a) The Episcopal clergy offered their services in religious rites, even where my Orthodox clergy lived in their cities and had their own parishes there.

"(b) They had notified the Orthodox that I recognized that the Anglican communion (the Protestant Episcopal Church) was practically in union with the Holy Orthodox Church, and that its orders were valid, and

"(c) That there was no need for the Orthodox population to seek administration of the Sacraments from Orthodox priests, since the Anglican services were all that were necessary for them.

"Therefore, I felt myself obliged, on account of all these circumstances, to thoroughly study the Faith and Orders of the Anglican Church, as well as its discipline and ritual. After consideration, I recognized that it was *my bounden duty*, as one of the bishops of the Holy Orthodox Greek-Catholic Apostolic Church, and as Head of the Syrian Mission in the United States, to resign from the vice-presidency and membership in the 'Union of the Anglican and Eastern Orthodox Churches.' At the same time I set forth in my resignation the reasons for my step.

"I am convinced that the dogmatic teaching and practices, equally with the discipline of the whole Anglican communion, are inimical to the Holy Orthodox Church. I make this charge against the Anglicans, whom I deeply appreciate as sincere Christians, because the broad doctrines of very many of the Anglican theologians, both in their definitions of the truths and in their leanings towards cherished heresies, make it difficult to determine what they believe. The Anglican Church, as a whole, has not yet spoken authoritatively concerning its own doctrines. Her members, even of a Catholic leaning, can survey her doctrines from different sides, since she seems like an unlighted way in the dogmatic world; so that those who would extend to her the hand of Christian and churchly friendship, do not dare, without mistrust, to seize the hand of her theologians, since they who might be Orthodox from one standpoint are completely heretical from another. I speak, of course, from the viewpoint of the Holy Orthodox Eastern Catholic Church. The Holy Orthodox Church has never been known to change since the times of the Apostles, and therefore has never lost the way to enlighten whomsoever she teaches. Like her Lord and Master, she—although at times surrounded by human malaria, which He by His grace will remove—is the same yesterday, to-day and forever (Heb. xiii, 8), and is the mother and pillar of truth in Jesus. (Eph. iv, 21.)

"The Orthodox Church differs absolutely from the

Anglican communion in regard to the number of the Sacraments and the dogmatic teaching concerning them. The Anglicans say in their catechisms about the Sacraments that there are only two of them generally necessary for salvation, *i. e.*, Baptism and Communion. I know, of course, that in their two books of homilies (which do not appear by due authority, but which books were prepared in the reigns of Edward VI and Queen Elizabeth for the clergy, who were not permitted to preach in England any doctrine other than those contained therein, or which might be dangerous politically and ecclesiastically), it is said that 'there are five others, usually called Sacraments,' (see the Homily on the Sacraments), but the Anglicans have already long ago cast aside this very teaching in different parts of their denomination, and have absolutely abolished such definitions in their 'Articles of Faith' which is included in their *Book of Common Prayer* or Liturgy, and which does appear by authority.

"The Orthodox Church has always taught that there are seven Sacraments. She might call them by other names, but in her definitions of the Sacraments she openly marks out the fact that each one of the seven Sacraments has an exterior and visible sign, and an interior and spiritual grace, and that they are of evangelical and apostolic origin.

"Besides this, the Orthodox Church has several rites and ceremonies necessary and requisite for the conferring of these Sacraments, which neither time nor circumstances could set aside in the organization of the Church. However, the Anglicans have completely neglected them, although they used to teach and practice them in more Catholic days.

"For the conferring of Baptism the invariable rule of the Orthodox Church is, that the person baptized is three times immersed in water in the name of each person of the Holy Trinity. In the Anglican Church immersion is only permissive, and pouring and sprinkling the usual custom. The Anglicans do not require the holy oils, and even in their dogmatic teaching in regard to this Sacrament they differ.

"And as to the doctrine of Holy Communion the Anglicans have no definite views. The Orthodox Church teaches the dogma of Transubstantiation, not laying down any particular teaching, or the explanation of the Roman Catholics. The technical word which she employs in the definition of the highest act of the priest who consecrates the Holy Gifts by the power of Christ, is *Proloxhenie* (transmutation) as used in the Liturgy of St. John Chrysostom. She, as I have said, does not offer any explanation, but believes and confesses that Christ, the son of the living God, coming into the world to save sinners, is truly and *objectively present*—in His most pure Body and precious Blood—in this Sacrament, just as He was upon earth and now is after His resurrection in the majesty of His glory, and that this glorious life-giving and holy Body and Blood of our Lord, God and Saviour Jesus Christ is delivered to everyone coming to the Sacrament, for the forgiveness of sins and life everlasting. (Liturgy of St. John Chrysostom.)

"Confirmation, or the laying on of hands, which the Orthodox Church calls the Sacrament of *Myropomazanie* (anointing with chrism) in the Anglican Church is but a simple imposition of the hands of the bishop, accompanied with certain prayers, without the use of the Holy Chrism, which has been essential since apostolic times.

"Holy matrimony is regarded in the Anglican communion merely as an ecclesiastical ceremony, which if

performed by a civil magistrate is regarded as sufficient in the eyes of God and man.

"Penance is not practiced, with rare exceptions, in the Anglican Church, and confession before receiving Communion is not obligatory. The Anglican has completely eliminated the Sacrament of Unction, *i. e.*, the anointing of the sick, prescribed by the Apostle James, in his Catholic Epistle (v, 14). The Anglican Church does not teach her clergy the true dogma of the Sacrament of Holy Orders. Indeed, she has two formulas of words for ordination, namely: in one she gives the power of absolution to the priest, and in the other she leaves out the words of our Lord, 'whose sins you shall forgive, they are forgiven them' (St. John, xx, 23). In this fashion the Anglican Church leaves to each bishop the choice of 'intending' or 'not intending' to confer that power and grace upon her clergy in the act of ordination. (See *Ordination of Priests, Book of Common Prayer.*)

"But besides all this, the Anglican Church does not acknowledge other dogmas of the Orthodox Church and her teaching concerning them, for example, invocation of the saints, prayers for the dead, special devotion to the Blessed Virgin Mary, Mother of God, and veneration of relics, holy images and pictures. Of these doctrines she says, that they are 'a fond thing, vainly invented and grounded upon no warrant of Scripture, but rather repugnant to the word of God' (*Articles of Faith, xxii*).

"Another difference in our eyes is also in the formula of the Nicene Creed, for it is also to be regretted that the Anglican Church retains the heresy of the *filioque*.

"I do not deem it necessary to recite here all the differences between the Holy Orthodox Church and the Anglican communion, nor as regards its teaching in relation to holy tradition, the number of the Ecumenical Councils, and the like. It is sufficient to point out that the Anglican communion is only slightly different from the other Protestant bodies, and therefore there cannot be any intercommunion unless the Anglicans return to the Holy Orthodox Ancient Faith and practices, and reject Protestant errors and omissions.

"Therefore, I, as official Head of the Syrian Holy Orthodox Catholic Apostolic Church in North America, and as having to give account (Heb. xiii, 17) before the sovereign shepherd and bishop of our souls (I Peter, ii, 25) under whom I feed the flock of God (I Peter, v, 2) as I have been empowered by the Holy Orthodox Church—in view of the fact that the Anglican communion (Episcopal Church in the United States of America) does not differ from the various self-proclaimed Protestant sects upon points vital for salvation, according to the Holy Orthodox Church—I forbid all Orthodox people living in any community here, to seek or receive the Sacraments or religious ministrations from any other clergy than the clergy of the Holy Orthodox Greek-Catholic Apostolic Church, because the Apostolic Canons require that Orthodox people should not communicate in holy things with those who are not of the household of faith (Gal. vi, 10), namely:

"'A bishop, a priest, or a deacon worshiping with heretics may be excommunicated, and if he allows himself as a cleric to perform any religious rites whatever let him be deposed' (*Ap. Can. 45*). 'If a bishop or a priest receives baptism or the Holy Sacrifice from heretics, then let such a one be deposed, for what things in common can Christ have with Belial, or what part can he who believes have with the unbeliever?' (*Ap. Can. 46*.)

The bishop then goes on to prescribe rules for the Orthodox Syrians who live in out of the way places, where there is no Orthodox priest, telling them that baptism may be performed by a layman where there is danger of death, that laymen may read the Orthodox services at funerals, and may be married civilly or outside the Church, provided in all these cases they have recourse to these rites or Sacraments in the Church afterwards, as soon as they can find an Orthodox priest, and for whom they should immediately seek.

ANDREW J. SHIPMAN.

What Catholic Theologians, for the Most Part, Teach

An Episcopalian periodical that professes to be of some authority in theology prints the following:

"Catholic theologians have, for the most part, taught that those blessed dead of peculiar sanctity pass, after their time of purification, into the Beatific Vision. Resting, as this must inevitably do, upon devout speculation rather than upon revelation, it would hardly be proper to say that the teaching is 'Catholic doctrine,' not coming within the Anglican test of Article XX, nor possibly within the larger Vincentian test, yet the teaching has been so widespread among Catholic theologians that it may probably be termed the prevailing view. It has, of course, been controverted and obviously cannot be said to be proven."

Our readers know that in this, as in other matters, an Episcopalian is free to think pretty well as he pleases. He may be an Evangelical, thinking very little about the beatific vision, and looking upon heaven as an endless Sunday in which

"Congregations ne'er break up
And sabbaths have no end";

or he may, like a revivalist, take it to be an elysium of palm groves and flowery fields and murmuring streams, where he shall enjoy a perpetual picnic with his friends who have "gone before"; or he may be a Broad Churchman, and doubt about the whole affair; or he may even take a medium's view of it. Many of the High Church party have got hold of the truth that the essential happiness of heaven consists in the vision of God, but they mix with it the heresy that this vision is to be enjoyed only after the general resurrection. This gets them into trouble, as heretical opinions must do. Not only does it go contrary to the general belief of Catholic Christians from the beginning, but it brings them into collision with St. Paul, who expected very confidently to be with Christ as soon as he was freed from the body and released from this world. Hence, they try to straighten things out by the theory we have quoted.

When they attribute that theory to "Catholic theologians, for the most part," they exclude all ours, and so run into another contradiction beyond the power of even an "American Catholic" theologian to explain. According to him, "Catholic" is a generic notion, and Roman,

English, Greek, Russian, American, etc., represent specific differences. Hence, he must admit that our theologians are as much Catholic as his own. As our numbers are much greater and as our doctrine is followed even by some Episcopalians, the theologian of the periodical in question should have said: "Catholic theologians, for the most part, teach with the Council of Florence in its decree of reunion for the Greeks: 'If the truly penitent depart in God's charity before they have satisfied with worthy fruits of penance for their sins of omission and commission, their souls are purged after death by means of purgatorial pains. . . . The souls which, after the reception of baptism, have incurred absolutely no stain of sin, and those souls also which, after contracting the stain of sin, have been purged either in their bodies, or after their bodies have been put off, as we said above, are straightway received into heaven, and see clearly God Himself Three and One.'"

For all true Catholics this is not an opinion, but a matter of faith. Pseudo-Catholics, who in the circus of private judgment try to perform the stupendous act of riding with one foot on Article XX, and the other on St. Vincent of Lerins, should not conceal this when explaining to the spectators what "Catholic theologians, for the most part," teach.

The warlike character that Peace Society meetings continue to assume, saddens or amuses the beholder. Dr. Charles W. Eliot was to address a New York audience last week on "The Promotion of Peace in the Orient," but illness preventing the lecturer's being present, Mr. Andrew Carnegie, though probably with some misgivings, was glad to secure, at the last minute, a substitute in Prince Lazarovich Hrebelianovich, of Serbia, pretender to the throne of the Karageorgevich, whose very name and title have a truculent sound, and whose race and country just now are hardly associated in the public mind with peace. The Prince assured his hearers that the Balkan allies, if they were only let alone, would take good care of Turkey, and then give Europe the peace she longs for. But if Austria, he observed, meddles "in our affairs, the world will not see peace, but another war." Then Mr. Hamilton Holt dwelt upon the courage shown by the Japanese at Port Arthur, and threw on a screen pictures of guns and fortifications. Mr. Carnegie expressed the pious hope that after the Balkan question is settled, "a lasting peace may be established," but the audience went home to dream, like Shakespeare's soldier, of "breaches, ambuscades, Spanish blades."

"The Saints are still with us" is the refreshing caption of an editorial paragraph in which the *New York Evening World*, in a recent issue, thanks heaven, "the world can not yet do its work wholly without faith and sentiment." On November 16, the editor wrote: "To-

day the people of a little town in Sicily are proudly enshrining in their tiny church an \$800 statue of St. Joseph—all because a Brooklyn contractor put through a tough job of sewer building in our neighboring Borough without mishap."

It appears that in a certain section of the newly completed \$3,000,000 sewer system for Richmond Hill, just outside of Brooklyn, an inverted siphon had to be built under the big ten-foot conduit which supplies all Brooklyn with drinking water. The Italian contractor for the building of this siphon recognized what a break in the conduit might mean, and as he later told the Borough President: "I prayed to St. Joseph on my knees beside a little construction shack, that I might finish this section of the sewer without accident." And when the work had been conscientiously done without mishap of any kind he honored the saint in the little home church across the seas. "A pleasant story," is the *World* comment, "of a good workman and a fine faith."

—...—
A writer in the December *Century* suggests that the literary clubs in our towns set on foot an advisory censorship of children's reading. The board would indicate first, what is desirable in books for the young, and then what is to be excluded because "immoral, priggish, namby-pamby, artificial, cynical and unsympathetic." Periodicals would, of course, require more careful supervision still, while over the juvenile page of the newspaper, in the writer's opinion, "the need of censorship is acute. Some of the daily Journals," he observes,

"which are properly proud of their own ethical standards and of the influence of their editorial columns, have no moral compunction in leaving to a syndicate the preparation of the children's page or the colored supplements. Otherwise, careful and conscientious parents will turn over to their children, without examination, sheets of vulgar, grotesque, badly drawn and badly colored pictures on unworthy themes, the chief influence of which is to glorify sheer mischief and bad manners."

Let Catholic parents, however, be "careful and conscientious" in this matter also, and confiscate the debasing and demoralizing "colored supplement" before the children have seen it.

CORRESPONDENCE

The Politico-Religious Situation in Spain

[The following letter was sent to us by our Spanish correspondent a few days before the assassination of Señor Canalejas.—Editor AMERICA.]

MADRID, November 10, 1912.

In a few days, Monsignor Antonio Vico, the representative of the Holy See in Madrid, will leave this city for Rome. He is to receive the cardinal's hat during the Consistory which will take place on December 2. The departure of the Cardinal Pro-Nuncio reopens the

delicate question of the diplomatic and official relations existing between Spain and the Vatican. What will the Pope do during the absence of Monsignor Vico from Madrid? Will he promptly appoint a successor to the Cardinal to fill the responsible position the latter now abandons? Will His Holiness content himself by naming a Chargé d'Affaires to conduct the necessary business of the nunciature here in Madrid? Will he come to a definite understanding with the government of Señor Canalejas?

No one among us ventures to answer these questions. Everyone knows that diplomatic relations between Rome and Spain have practically ceased since Canalejas in a fit of pique recalled our representative at the Vatican two years ago. Evidence of this is the unfortunate fact that no provision has been made within this interval to fill the vacant bishoprics, of which there are actually eight in the country. It was commonly believed that the withdrawal from Rome of the Spanish Ambassador, Señor Ojeda, who died a few months ago, would be promptly followed by the recall of Monsignor Vico from Madrid. But, either because His Holiness carried his benevolence to the extreme, or because he hoped in time to find a favorable change in the unfriendly attitude of Canalejas, no action was taken, and the Nuncio remained at his post, but he stopped all official participation in the policy of the kingdom, resolving rather to be a silent spectator of the march of events in the new developments.

Then came a surprise. More than a year ago there was announced in the official *Gazette* the nomination of Señor Navarro Reverter, to be Spain's Ambassador at the Vatican. It was recognized by all that the nomination would certainly be one acceptable to the Vatican authorities, and we Spaniards universally rejoiced at the prospect of a break at least in the strained relations up to that date existing between our Premier and the Church. Unhappily we were in error. Days passed, then months, and the new Ambassador made no move to leave Madrid, nor did he give any sign of his intention to proceed to Rome to take over the duties of his new charge. Had some new difficulty arisen? No official explanation has yet been vouchsafed, but certain semi-official information has come to me which convinces me that Señor Reverter was disinclined to accept the appointment, owing to the nature of the instructions Canalejas had given him concerning the policy to be followed in his dealings with the Vatican.

The conciliatory spirit always manifested by Señor Navarro Reverter had nothing in common with the sectarian and jacobinical mind of the President of the Council. The nomination was finally withdrawn, and to the amazement of the general public, Señor Reverter was called to fill the post of Chancellor of the Exchequer. Naturally, His Holiness shows no inclination in the present situation of affairs to appoint a Nuncio to Madrid. To do so would be a humiliation of the Holy See not to be thought of. Besides, Rome may have realized that a radical change in the politics of Spain might be expected at any moment. Certainly, the men of affairs about the Vatican were not lacking in intelligence to appreciate the fact that the exceedingly unstable conditions hereabouts could not be prolonged indefinitely. With all his cleverness, Canalejas could not quell forever the disorders, the plottings, the rivalries and the passions tearing asunder his own party; storms lowering on every side made it clear to all that his days of supremacy were numbered. One may, with entire security, affirm that Canalejas would have already fallen, had not he managed to put

through the doubtful compromise by which the grave economic difficulties facing the State were to be legalized through the approval of the budget for 1913. This crafty move alone saved him from shipwreck.

The true situation here is, of course, known in Rome, and Rome, therefore, awaits with confidence the sweeping change necessarily soon to come, which will mark the certain advent of a day of peace and harmony in the diplomatic relations of Spain and the Holy See.

Meantime, Señor Canalejas shows no disposition to modify his hostile attitude towards the Church. Forced to accept the impossibility of pushing for the present his "Associations Bill," he has made known his determination to extend for a year the arrangements at present in force, thus violating the promises he had formerly made. He had solemnly assured the Bishops, in the session of the Senate, November 3, 1910, that his famous "Padlock Law" would cease to prevail, once he had succeeded in securing the passage of an Associations Bill satisfactory to himself and to the Vatican. This he firmly believed he would achieve within two years and he, therefore, asked for this arrangement for two years only. Now he calmly announces that he will extend its provisions for another year. It is unnecessary to comment seriously on the character of such politics, and of such government.

The demand to extend the "Padlock Law" will probably be presented to the Cortes immediately after the approval of the budget. This will undoubtedly be done by the beginning of December, if the legislators act with the promptitude the necessary legalization of the economic conditions prevailing demands. Then we may see the political change I referred to above, and Canalejas will find himself once again face to face with the united Catholic body, strong in its determination to use every legal means to prevent the realization of his policies.

NORBERTO TORCAL.

Notes from Cuba

CIENFUEGOS, Nov. 20, 1912.

No one among us expresses discontent over the victory of the Conservatives in the late electoral contest for the Presidency of the Republic of Cuba. As stated in my last letter to AMERICA, the Conservative party was undoubtedly better prepared for the battle than was its Liberal rival. The event shows this; even in the Province of Santa Clara, where the Liberals seemed to have control, these latter were routed foot and horse.

The elections passed off very quietly, not so, however, the preliminary campaigning. It was a hazardous thing to attend political meetings in the earlier weeks before the balloting, as revolvers were liable to flash at any moment. However, the Washington note to the authorities of the Island, threatening to intervene for the purpose of securing the peace of the elections, sufficed to check unseemly ardor on the part of political leaders, and to soothe the restless spirits of some of their too enthusiastic supporters.

Quite naturally the defeated partisans are crying "fraud," and protests have been made attributing their signal defeat to unfair coercion of voters. The members of the Guardia Rural are particularly blamed for their conduct on election day; it may be that odd cases of offensive partisanship occurred, still no one may fairly question the fact that good order and peace prevailed throughout the Island.

There have been heard threats that Señor Menocal

will never occupy the President's chair, nay, some affirm that they would prefer to welcome the Americans back in Havana. Time will tell; storms readily gather in our hot climate—sometimes they pass after a harmless bluster, sometimes they do dreadful damage in their violent career. It is difficult to foresee the fate in store for the new government.

I suppose I should say something concerning the bubonic plague, reports of its appearance in the Island having attracted the attention of the outside world. Some cases were reported in Havana, imported very probably, from Porto Rico. The Sanitary Commission however, showed extraordinary energy and activity in their war on the rats, with the happy result that but two or three cases of infection had to be dealt with in the city. The Department of Health is delighted with the speedy stamping out of the pest, and in general is doing excellent work in the Island. Much remains for them to do, however, and they will need all their resources, large as they are, to assure proper hygienic conditions in the homes of the peasant and working classes.

A word regarding the sanitary statistics of Cuba may prove of interest to your readers. From the official reports for the first half of the year 1912, recently published, the mortality rate per 1,000 inhabitants is 12.50, in 1911 it was 13.96. The number of deaths in that period was 15,063, the total for the year preceding having been 32,065. It is clear that the rate varies in different localities, being greater in less healthful conditions; yet even in Havana itself the rate never passed 17 per 1,000 in the six months of 1912 reported, whilst in the year 1911 it stood at 18.14. The sanitary condition of Cuba may surely be admitted to be fairly good.

Unfortunately, one may not give a similarly satisfactory testimony as to the moral condition of its inhabitants. Facilities are sadly lacking for the catechetical and religious instruction of children, especially in the rural districts. In lieu of it the "moving picture shows" are unhappily too common among us, and the scenes they ordinarily portray are fast ruining the innocence of youthful Cubans. The Government ought to use restrictive measures to stay the corruption.

Protestant morality here is somewhat freer than that to which we are accustomed, yet despite the easy manner of living among some of them and the bad example some give, they are making a few proselytes. They are directing their attacks openly against the Catholic Church, but the ordinary Cuban hears them with indifference, having little inclination to follow their teachings.

For some time back the Young Men's Christian Association has been trying to establish itself in various parts of the Island. The body has headquarters in Havana, and thence extends its activities. Some of its members appeared a while back here in Cienfuegos, and planned to organize a branch among our young men. The press of the province was the first to throw cold water on the attempt, and they left us shortly, having accomplished nothing.

The Reilly affair is still a joke with us. No one knows where the gentleman has his residence, and in consequence when the city fathers wished to communicate to him the withdrawal of the concession he had received for electric tramways in the city, it was necessary to appeal to the publicity of the press. His conduct in dealing with the city causes universal indignation, and it is the common verdict that the experience Cienfuegos has had with him has retarded for years the progress we ought to be making.

S. B. S.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, NOVEMBER 30, 1912.

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Mr. Carnegie's "Generosity"

"Grover Cleveland, to my mind, put it right when he said that all there was to do for ex-Presidents was to treat them just as we would do any good citizen," is the very sensible remark of Senator Gore, in answer to the request of a New York *Times* correspondent for his opinion regarding Mr. Carnegie's latest appearance as a benefactor of the world at large. Senator Hoke Smith is a bit more caustic in his reference to the Scottish Laird's questionable generosity in founding a fund to pension our future ex-Presidents and their widows: "I think it a piece of impudence on his part to suggest such a thing, and a reflection on the people that it should be considered." We agree fully with the Senator from Georgia. The self-respect of the American people will never need the assistance of the millionaire Ironmaster, should occasion call for a fitting and appropriate appreciation of the material well-being of one who has filled the dignified place of first citizen in our republic.

The disposition to make men independent of the storm and stress of temporal want might, were one permitted to make a suggestion to Mr. Carnegie, find more profitable vent in an honest effort to ameliorate the condition of the tens of thousands, directly or indirectly connected with the mighty Trust to which he owes the millions he is distributing so ostentatiously. The social unrest among us is not due to the lack of comfort among the prominent.

Again the Vile Post Card

The recent arrest of two Brooklyn women, the proprietors of small candy stores, who are charged with giving children immoral picture postal cards, marks the beginning of an active crusade started against these corruptors of innocence by Miss Grace C. Strachan, District Super-

intendent of Schools. She reports that during the past few months there has been an alarming spread of this practice. Petty shop-keepers, it seems, are accustomed to stimulate trade by giving purchasers indecent post cards as premiums. Magistrate Geisman, before whom the offenders were arraigned, is thoroughly alive to the gravity of the crime. "You are attacking the very foundations of our social system when you corrupt our children," he said, "and if I can possibly do so, I shall make you realize the enormity of your offence." This worthy judge has also promised the school authorities that he will assist in stamping out this evil by punishing as severely as he can all who are convicted of distributing these bad pictures.

It may be safely asserted that the offence of which the two Brooklyn shop-keepers were found guilty is one not wholly unknown in other cities of the country. But elsewhere are officials and judges attacking the indecent post card evil with the zeal and vigor Miss Strachan and Magistrate Geismar have shown? To keep out of the hands of school children these vile pictures is certainly a work deserving of warm praise. But suggestive post cards should also be kept out of shop windows. As conditions are now, boys and girls on their way to and from school are invited to pause and inspect, as we showed in our issue of Dec. 23, 1911, vulgar and indecent pictures that cannot fail to sully the minds and hearts of youthful beholders, and must prove in many instances direct temptations to grievous sin. The post card evil certainly is not abating, but is worse now, probably, than a year ago. How can the progress of the pest be stayed? If the police authorities will do nothing to keep improper pictures from being displayed where children can see them, parents can at least withdraw their patronage from those merchants and shop-keepers who place these indecent post cards in their windows and show cases. Nowadays an attack on the purse often drives the devil out with wondrous potency.

The "Reichspost's" War News

The attention of close readers of the daily newspapers has been attracted by a noteworthy change of tone manifested during the past ten days by many of our great dailies in their press despatches concerning the Balkan war incidents. The enthusiasm characterizing the recital of the overwhelming nature of the Allied triumph, marking almost every step in the progress of the campaign, appears to have cooled, and the insinuation is broadly conveyed that telegrams to the Vienna *Reichspost* from the Bulgarian Army headquarters, practically the one source of our earlier information, are not unimpeachable records of fact. The London *Daily Chronicle's* military correspondent, indeed, is out with the admission that it has long been apparent that their author was "inspired" from official sources.

A special cable to the New York *Times* gives us a suggestion it may be well to heed as we seek the reason of

this remarkable change of sentiment. King Ferdinand, it assures us, enjoys a well-founded reputation for shrewdness, and with the object lesson of the Turko-Italian war before his eyes, he could not with prudence have failed to make provision against the eventuality of anti-Bulgarian misrepresentation. It goes on to say:

"The plain truth is, that to fight Turkey was not only to fight the Ottoman Army, but its international backers and financiers as well, and all the organs and agencies of the international press that are subject to their influence.

"Italy learned this lesson to her cost. King Ferdinand may possibly have profited by her experience and have wished, by allowing precedence to be given to the only non-Jewish organ of any prominence in Austria, to open for his own news and views a privileged channel to the outer world. Could he have witnessed the eagerness of the international press to buy up the *Reichspost* despatches at any price, he would doubtless have smiled internally."

It is no new thing on the Continent, the despatch of the *Chronicle's* correspondent concedes, for the Government to have an inspired organ, and the journal which performs this function is not necessarily discredited when, as sometimes happens, it is made the channel for misleading information. Accuracy in statements in which the "inspired" correspondent details his personal experience is, to be sure, looked for by the reading public. But, the *Chronicle* writer explains, "such passages are extremely rare in Lieutenant Wagner's telegrams, and consist chiefly of conversations with prisoners and of attacks on Adrianople, the correctness of which have not been called in question."

Oil Monopoly in Germany

The Standard Oil interests appear to have a serious conflict on hand. There have been efforts more or less sustained on the part of several European nations during some years past to hamper the American Trust's development, and in Germany matters seem to be about to reach a crisis. A bill has been prepared by the Imperial Government under which a monopoly in the sale of illuminating oil has been organized, with fair prospect that it will become a law at the approaching session of the Reichstag. The bill authorizes the creation of a corporation, in which the German Government will largely participate, to purchase and distribute illuminating oil to dealers in Germany, at an agreed maximum price, under an exclusive license for at least thirty years. This corporation is to take over voluntarily, or by condemnation, all of the extensive retail distributing plant of the Pure Oil Company, the German Branch of the Standard Oil.

The explanation of the projected move vouchsafed by Germany is a simple one. It proposes to stop competition in the retail oil business, and to utilize the profits accruing from the State monopoly to "further public social undertakings" throughout the Empire, and it

intimates broadly that its intended action is a matter pertaining to its own purely internal affairs, and as such not open to the interference of any outside influence.

The Standard Oil people claim that the Government monopoly is bound to prove injurious to them, since it will almost directly destroy the great German wholesale trade in oil which Americans now enjoy. This German officials deny, contending that there will be no interference whatever with the wholesale trade of American oil producers, since the "Regie," as the new corporation will be called, would buy all of its oil from America. Were this true, there would be little reason for the Standard Oil Company to urge the United States to take such diplomatic action as shall serve to render the German Government's plan less injurious to the industry in America. Reports, claimed by the Standard Oil people to be semi-official, make it appear, however, that back of the bill now before the Reichstag is one of the most powerful German banks, the head of which is strongly opposed to oil competition from America. The syndicate controlled by this financier has, it is affirmed, invested almost \$20,000,000 in Southern European oil properties, with the avowed determination to force their products upon the market, and eventually to exclude the American oil.

Reports from Berlin on the eve of the discussion of the projected bill in the Reichstag seem to indicate little confidence on the part of the American interests that effective diplomatic opposition to the bill will emanate from Washington. These, we are informed, have in consequence centred all their efforts on a publicity campaign to show the disastrous effects likely to follow the German attempt to end the Standard Oil's operation in the Fatherland.

The question raised by the controversy has an interest much wider than appears on the surface. "It is," says the *New York World*, "another international issue raised by dollar diplomacy; a new disclosure of the close relations between governments and big business." It makes the further claim that "the issue is the more interesting because it is not wholly of foreign growth." The plan, it adds, "for Federal charters and governmental regulation of large corporations, as advocated by the Progressives, would, if adopted, soon put our Government into a position not dissimilar from Brazil in the coffee trade, and Germany in her purposed oil monopoly."

University Expansion

A subscriber writing to the *New York Evening Post*, October 7, calls attention to an evident evil produced by the unrestricted spreading out of the activities of State Universities. "Are there not reasons to fear," he asks, "that our State Universities are allowing themselves to be flattered, persuaded, and driven into attempting much more than any human institutions can successfully perform? Instead of devoting themselves to one definite

and all important but difficult task, the traditional task of universities since there have been universities, these institutions must now have, or pretend to have, a hand in the business of everybody. Knowledge is power; the State University is the home of knowledge, therefore the State University must make it its direct and immediate business to see that everything in the State which maintains it goes right, from the drawing up and enforcement of laws, to the installation of sewerage systems in all the small towns of the State, and the instructive entertainment of rural communities at country schoolhouses on long winter evenings."

As an inevitable result of this undue expansion into the fields of the world and of its consequent mischievous influence on the ambitions of members of the university faculty, we find that the "good teacher" is a disappearing type in our big schools. The university professor of to-day may be respected because he serves on commissions, goes abroad as an ambassador of the republic, heads some movement which makes a dramatic appeal to the public attention, or perhaps merely excites and keeps excited the news instinct of the reporters of the daily press, but he is not respected as a good teacher, or even as a teacher at all. The writer of the communication to the *Post* gives the very obvious explanation. "All men, including even university presidents and professors, are of limited powers. The man who spends himself in delivering university extension lectures, serving on commissions, and helping to whip legislation into some kind of tolerable shape before it is placed upon the statute books of the State, cannot also spend himself in teaching his classes made up of students in residence at the university."

Marvelous Results of Dieting

According to a pamphlet on "How to Prolong Human Life Through Diet," published recently by Dr. Axel Emil Gibson, a California physician, the complete regeneration of the human race, it would seem, can be effected simply by eating the proper food in a joyful spirit. Therefore, if we would wish to live to see the children of our children's children—and who does not?—we should avoid taking meat and fruit at the same meal; conscientious Democrats though we may be, we must also shun, like the plague, "free sugar" of all kinds, while to sober ourselves in prosperity and to line with silver the clouds of adversity, we need only remember that having "too good a stomach" is a great misfortune. It is immoral to be able to digest everything we eat.

But vital as is the importance of what we eat, no less momentous is the disposition in which we take our meals. "A bit of bad news at the dinner table," this doctor warns us, "may stop the gastric secretions of a nervous person as suddenly as a paralytic stroke; while a cherished piece of news may with equal promptness raise the digestion of a dyspeptic into normal power. Fear, gloom, envy, jeal-

ousy, hatred, etc., act as dead weights on digestion, and may even turn the gastric juices into violent poisons."

So much then depends on the mental state of diners that a dish of fresh sawdust, seasoned only with a serene and grateful soul, will prove more nourishing, we may infer, than the most elaborate course dinner eaten in fear and rancor, owing to the presence of haughty waiters, or to the magnitude of the impending bill. Nay, even the leaden rolls and turbid coffee of the domestic breakfast table may be made digestible and appetizing if served with a sunny smile and a merry jest.

To show us how wonderfully the digestion is affected by the emotions, Dr. Gibson then tells of a hapless guinea pig, that died within an hour after receiving a hypodermic injection of the liquid gathered from a cold window pane on which an angry Italian had breathed. "There is also experimental ground," the Doctor assures us "for the statement, that the readiness or tardiness of the bite of an animal to heal, depends entirely on the psychic condition of the animal that caused it—if done in playfulness and inadvertently, or with malicious intent."

Would that guinea pig's life, we wonder, have been brought as quickly to an untimely end by the breath of an indignant Turk? Or, if we may dally further with false surmise, had the breath of a jovial native of the African Gold Coast been injected into the blameless animal, as its knell was knolled, would it have instantly recovered and be a blithe and frisking guinea pig to-day? What a pity that the experiment was not tried!

With regard to the interesting results of the "psychic condition" in which animals that attack us happen to be, the theory opens alluring fields of research. Prudent persons, to be sure, make it a rule not to caress mad dogs; *Our Dumb Animals*, we remember, used to caution its readers against speaking harshly to the cow, lest her milk be thereby impoverished, and on the same principle, no doubt, we should praise in their hearing our successful hens and industrious bees, so that the supply of eggs and honey may remain undiminished. But are there no benevolent hornets or sweet-tempered mosquitos, whose stings because inflicted "in playfulness" and without "malicious intent," we would not mind? It is a regrettable fact that the "psychic conditions" of these insects is uniformly bad.

Finally, in an illuminating chapter on "Diet as a Social Duty," Dr. Gibson tells us that refraining from a dangerous dish "means a corresponding power of self-control, transmitted to all the tempted ones at the world's great banquet-table; while surrender to temptation, in defiance of any subsequent injury to digestion, or any weakening of health, strength and usefulness, due to the indulgence, goes down in the unwritten moral records of the world as an act of baseness and brutal disregard for the self-hood, purity and final moral redemption of the human race."

This is a solemn thought. May it give pause to the thoughtless wight who would sacrifice the happiness of

mankind to a second cup of coffee! May it stay the hand of the weakling who would imperil the future of our race by reaching for a favorite dessert! But that it will keep physicians like Dr. Axel Emil Gibson from riding a hobby to death we have but little hope.

News despatches of last week informed us of a significant step onward in the progress of our Catholic University in Washington. Following the meeting of the Board of Trustees of the University, Cardinal Gibbons announced that the institution will cooperate with the Catholic University of Louvain, Belgium, in the compilation and publication of the works of Oriental Christian writers. The aid of distinguished Catholic savants in Europe has been pledged, and the works, it is proposed, will be issued annually until a complete record of such writings shall have been compiled. These will include writings on religious matters from Syriac, Coptic, Ethiopic and Arabic sources.

The enterprise is one entirely worthy of the scholarly activities of both schools and one that deserves the sincerest "Godspeed" from every friend of advanced Catholic educational work. May one be permitted to express the hope that this promise of a wider extension of the University's influence may soon be followed by the introduction of another phase of activity already meriting the attention of university men in this country. An exchange system among the professors of Louvain and Washington would surely be as productive of good results in Catholic educational work as the vogue has proved to be in the close-knit relations it has developed between Harvard and Berlin.

Congressman Berger, who owns the United States, proposes to show his love of liberty by driving the Apostolic Delegate out of the country for daring to state that Socialism is anti-Christian. No doubt, foreseeing this calamity, the Greeks have just captured Mitylene from the Turks. As that happens to be His Excellency's titular See, he will have somewhere to go in case Berger is victor.

The prevalent superstition about the thirst that perpetually rages in the ecclesiastical soul for political power has just received a rude shock by something that has happened in the much troubled Island of Santo Domingo. In flat violation of present-day traditions, Archbishop Nouel was chosen President of the Republic, under an agreement between the American Commission and Generals Vasquez and Sanchez, to succeed President Victoria, until a free election could be held. It must have surprised the politicians to find that the Archbishop was not at all eager for the Presidential chair, but wants it to be occupied by some one else.

LITERATURE

Time and Change. By JOHN BURROUGHS. Boston: Houghton, Mifflin Co. \$1.10.

In the realm of human science all roads lead to Philosophy; hence it happens that we find the venerable dean of American naturalists in his latest book entering upon the Grand Way, where he is brought face to face with really great questions. In "Time and Change" Mr. Burroughs discusses the origin, destiny, and inner nature of that World of Life which in its lighter aspects has been so dear to him these many years. The outcome of his long "brooding and thinking" is that Evolution is the last word human reason is thus far able to offer on these momentous subjects.

If "Time and Change" should ever find its way into a History of Philosophy—an event highly improbable—it would be speedily classified as a jumble of Spencer's Agnosticism, Haeckel's Monism, and Bergson's Creative Evolution. The danger of this book lies, not in the subtlety of its argument, for it is singularly innocent of argument, but in the hypnotic method it employs. When specialized erudition closes one's eyes to a myriad of facts and aspects of reality, the impression produced may easily be mistaken for a picture of reality. Over-concentration is the straight road to hallucination. We do not mean to imply that the author of set purpose deceives his readers—there is such a thing as auto-suggestion; but what we do insist on is that the use of such methods may be disastrous in its consequences.

It is not the array of facts drawn from Geology, Embryology, Paleontology and kindred sciences, familiar to every modern student, that is of special interest to the curious reader of this work, but rather the chain of reasoning that could have led to such unhesitating conclusions as the following: "All the life upon the globe, including man, with all his marvelous powers, surely originated upon the globe, surely arose out of the non-living and the non-thinking, not by the fiat of some power external to nature, but through the creative energy inherent in nature and ever active there." (p. 210.) "Creation has been a continuous process and the Creator has been this principle of evolution inherent in all matter."—"Man is undoubtedly of animal origin." (p. 188). "The god called Evolution makes us."

No evolutionist even, who has any sense of syllogistic decency, makes so bold a claim as this to-day. Quotations might be multiplied from the writings of those who are known as standard evolutionary biologists, to the effect that there is no evidence strictly so called, establishing the fact of transformation of species. The zealous strivings to answer the question "*Quomodo sit?*" are inspired largely by the hope of finding thereby a conclusive proof "*Quod sit.*" Everyone knows how forlorn the search for a Chief Factor has been, from the days of Natural Selection to the present.

What then can have lifted the veil from before the eyes of Mr. Burroughs and given him so "sure and undoubted" a vision of the Evolutionary Process? His own answer is, despite the promise of the preface, that it is neither observation nor reason, but "an act of scientific faith." "I find myself accepting certain things on the authority of science which so far transcend my experience, and the experience of the race and all the knowledge of the world, in fact which come so near being unthinkable, that I call my acceptance of them an act of scientific faith." (p. 175.) Among these articles of his faith is the animal origin of man, "a fact so transcending our experience, that we can receive it only by an act of scientific faith, as our fathers received the dogmas of the Church by an act of religious faith." Is not this the kind of brooding which accounts for the evolutionary doctrine of Haeckel's charts, Grant Allen's fables, and Jack London's novels?

Faith is highly commendable when an authoritative voice

speaks. The question here is: Does Science or Nature utter the words this author puts into her mouth? What Science and Nature and Reason do reiterate most insistently is that no effect is produced without an adequately sufficient cause. To speak of the "spotless pond-lily rising and unfolding its snowy petals, and its trembling heart of gold, from the black slime of the pond," as proof or illustration to the contrary, is very cheap trifling in a very serious matter.

Closely allied to the Gospel of Scientific Faith is that mysterious intuition by which Time is revealed to us as the all-powerful agent in effecting the marvels of Evolution. Without attempting an analysis of the concept of time—its ability or inability to do anything—it requires but little philosophical acumen to see that if life ever sprang from non-living matter, it must have done so in the twinkling of an eye. Any half-way stage is inconceivable. Still less, of course, could those poor elements of time and change account for man's appearance upon the globe. No matter how serviceable time may have been in preparing the way, when the critical point was reached, the great chasm had to be crossed in an instant, or not at all. Time counted for very little when the real work was to be done. An active efficiency was then demanded capable of calling into existence that being who is so sharply and abruptly marked off from, and so vastly superior to, all the rest of corporeal creation.

Appalling as is the blasphemy of this innocent looking little book, it serves to bring into bold relief what a monstrosity the god of evolutionary philosophy is. He has passed through eternities of blind groping—even more and more degraded as we retrace the long road in thought; yet he is absolutely self-sufficing. He reaches his culminating glory in man's reason; yet he contradicts, by his whole life-history, the first principles of that reason. Clearly either the god of evolution, or reason itself must be dethroned. Some of our leading popular philosophers have in their desperation accepted the latter alternative.

J. J. L.

Choice Literature. Seven Books compiled by SHERMAN WILLIAMS. New York: American Book Co.

Carlyle says we are all poets when we read a poem well, and we all know that correct reading aloud is a most entertaining accomplishment. Any suggestion that will help towards its acquisition or conservation amongst us deserves a hearty welcome. Much of the technique of the art should be mastered in the early years of childhood. We are all familiar with the wonderful influence wrought upon a child who has had a mother to read to him, from a book of literary merit, every day of his early years. The goodly influence shows itself in his refined speech, the charm of his reading, his liking for good books, and, later on, in the directness and taste of his English writing. Skill in public reading might be taken as an indication of one's literary training and general culture. Was it not the method in vogue years ago of classifying school children? "What reader are you in?" was the test question to locate the child's progress. Most of us have very vivid recollections of the school readers of years ago. Some very lasting mental pictures have been derived from those same well-thumbed books—pictures, perhaps, of a Russian winter and a pack of wolves pursuing a sled, or of a bobolink swaying on the tree top in early spring, or of the hermit in his cell dilating on contentment.

Now-a-days two general purposes are kept in view in preparing readers for the grammar classes, not merely to teach the children to read, but also to introduce them to a survey of good literature. Hence we have had for school use children's editions of very many of the English classics. In Williams' "Choice Literature" have been collected together in seven readers selections representing a wide and varied field of English Literature, beginning with Mother Goose and translations from Grimm and

Andersen, and gradually advancing to the dignity of Byron, Shakespeare, Milton, Macaulay and Victor Hugo. The selections are made with good judgment and are well arranged. We strongly recommend the series to the consideration of teachers interested in the art of good English reading aloud. In publishing the selection on p. 194, Book Seven, however, the compiler has overlooked the susceptibilities of some of his possible patrons. Such vapid twaddle about Galileo is out of place in an up-to-date school reader.

P. F. O'GORMAN, S.J.

Gateways to Literature and Other Essays. By BRANDER MATTHEWS. New York: Charles Scribner's Sons.

Here is a new volume from Columbia's well-known professor of literature. The first of his twelve essays, which gives the work its title, is so carefully composed and so rich in book lore that it must have had a stimulating effect on the young men who first heard it as a lecture. The author told them of the "unfading joy in a lasting friendship with a great writer," but gave the warning, too, that "Life is influenced by literature as much as literature is influenced by life. Many a suicide in Germany was the result of Werther's self-pitying sorrows; and many a young man in France took pattern by Balzac's sorry heroes." "In Behalf of the General Reader" Professor Matthews, in another paper, girds pleasantly at pedantic authors whose ideal book is one "containing but two or three lines of text at the top" of each page, "the remaining space being surrendered to foot notes." As "Devil's Advocate" the essayist urges that the right of Thomas Carlyle, John Ruskin and Samuel Johnson "to exalted celebrity should be sharply challenged." As regards Carlyle we echo a fervent "Amen." Professor Matthews is probably correct when he calls book reviewing not criticism exactly, but "the art of informing readers just what the latest volume is in kind, in character and in quality," but in "A Note on Anatole France," when he tells us that that author is not immoral but "sometimes indecent" merely, and that music stands "completely outside ethics," old-fashioned folk will demur. For they have always held that the connection between the indecent and the immoral is very close, and they think that if Professor Matthews will but read over again carefully "Alexander's Feast" he will agree with Dryden that ethics and music are near relatives.

W. D.

History of Rome and the Popes in the Middle Ages. By HARTMAN GRISAR, S.J. Authorized English Translation. Volume III. St. Louis: B. Herder. \$4.50.

In this volume, notwithstanding the large print, generous margins and many illustrations, Father Grisar manages to touch on a great many various things. He continues the story of Justinian's harsh treatment of Vigilius, tells us of Pelagius I and his successors, of Narses in Italy, of the Vandals and so on. He has something to say on the decline of Roman culture and of the Latin language, and on the rise of the Franks. He alludes to the clergy and their abuses, the perennial question of celibacy, the Lateran Basilica, rites and ceremonies of various kinds, inscriptions, pictures, mosaics and other matters archeological. The book, like the volumes already published, is a handsome one and it has many illustrations.

H. W.

Americans and Others. By AGNES REPPLIER, Litt.D. Boston: Houghton, Mifflin Co. \$1.10.

To finish at a sitting or two an entire volume of essays, if they be among the best of their kind, does the author an injustice, for this class of literature can be thoroughly enjoyed and appreciated only by leisurely and cultivated readers. Miss Repplier's old friends and new admirers should take up this latest volume of hers only in a quiet hour and then read

but a score of pages at a time. Of these fourteen essays some have never been published before, while all abound in that delicate humor, graceful fancy and easy familiarity with the world's best authors, which were conspicuous even in her books of twenty-five years ago. Miss Repplier's use of anecdotes, quotations and allusions is particularly apt, and few writers of the day are more clever at flattering the intelligence of their readers.

The best essay in this book is hard to select. "The Question of Politeness" is excellent; likewise "The Mission of Humor," while "Charity" is amusing enough. "The perpetual surrender which politeness dictates," this author believes, "cuts down to a reasonable figure the sum total of our selfishness. To listen when we are bored, to talk when we are listless, to stand when we are tired, to praise when we are indifferent, to accept the companionship of a stupid acquaintance when we might at the expense of politeness escape to a clever friend, to endure with smiling composure the near presence of people who are distasteful to us—these things and many like them brace the sinews of our souls. They set a fine and delicate standard for common intercourse. They discipline us for the good of the community." "All the time he could spare from the neglect of his duties he gave to the adornment of his person" was a jest, says Miss Repplier, that provoked an enquiring letter from a British reader, and she well observes that "the epigrammatic remark of a Boston woman that men get and forget, and women give and forgive, shows the fine, sharp finish of Sydney Smith or Sheridan." This Catholic essayist repeats with evident relish the story of the reply made by "the Papal chamberlain to Prince Herbert Bismarck, when that nobleman, being in attendance upon the Emperor, pushed rudely—and unbidden—into Pope Leo's audience chamber. 'I am Prince Herbert Bismarck,' shouted the German. 'That,' said the urbane Italian, 'explains, but does not excuse your conduct.'" Miss Repplier's essays are full of passages as bright and discerning as those here quoted.

W. D.

Cease Firing. By MARY JOHNSTON. Boston: Houghton, Mifflin Co. \$1.40.

The numerous readers who found Miss Johnston's "Long Roll" so fascinating a novel will be eager to secure this latest book of hers. For "Cease Firing" is a masterly narrative "of the war between the States," from the siege of Vicksburg to the evacuation of Richmond. Coming as they do from a woman's pen, the vividness and accuracy of the battle scenes in this volume are remarkable. They must have cost the author a vast amount of reading, travelling, and observation, for she has descriptions of the battle of Gettysburg, of the Virginia Campaigns and of the fall of Vicksburg that no student of our Civil War can afford to miss. Indeed the "American Association for International Conciliation" could make, from selected pages in Miss Johnston's novel, an excellent tract on the horrors of war.

In this book the reader follows the fortunes of Désirée Gailard, a Louisiana maiden, and Edward Carey, a Virginian, lovers twain who marry early in the story and manage to keep quite near each other till they meet death together in South Carolina at the hands of Northern marauders.

In the course of her narrative Miss Johnston gives us striking portraits of Confederate generals, introduces a jovial Irish priest of Southern sympathies, and describes the burning of an Ursuline convent in Columbia. "The nuns and the young girls," she writes, "their pupils, and the women who had come for refuge stayed the night in the churchyard. It was cold and there was a high wind. The leafless branches of the trees clattered in it, and below, on their knees, the nuns murmured prayers, their half-frozen hands fingering their rosaries. The young girls drew

together for warmth, and the Mother Superior stood, counselling and comforting. And the convent burned and the city burned, with a roaring and crackling of flames and a shouting of men." When morning dawned General Sherman came to the churchyard and, hat in hand, spoke to the Mother Superior and expressed his regret at the accidental burning of the convent, and ordered that "any yet standing house in town that she might designate should be reserved for her, her nuns and pupils."

Myths of the Modocs. By JEREMIAH CURTIN. Boston: Little, Brown & Co. \$3.00 net.

The Modocs are Oregon Indians and will be remembered by most of us for the trouble they gave the Government in 1872-73. Mr. Curtin visited the remnants of the tribe, now quartered on a reservation in Indian Territory, and has gathered into this volume the stories common among them about their origin. The collection may be of interest to the ethnologist, but like most of the traditions relative to the beginnings of savage people, the narratives, while being poetic at times, are frequently childish, ridiculous and, of course, superstitious. However, as all that is descriptive of them, it is precious, especially as here and there are gleams of the primitive revelations made to mankind, but on the other hand, Mr. Curtin is very much astray in his assertion that "no people could be more religious than were the Indians before the advent of the white man. They had no observance, rite or custom which they did not believe to be God-given." As a matter of fact the aboriginal Americans worshipped the devil more than they did the Great Spirit, and most of their rites and ceremonies were the outcome of this diabolism. The very sweatbaths referred to in this volume were based on superstition. Moreover, if morality has anything to do with religion, the tribes were certainly the very reverse of religious before the advent of the whiteman. The idea that the noble Indian practiced all the human virtues is one of the myths that novelists are responsible for. He was plunged in the most abominable vices. Mr. Curtin is the distinguished translator of the works of Sienkiewicz, and that of itself is sufficient to dignify the book.

Literature, a Lecture by John Henry Cardinal Newman. Edited with Notes and Studies by GILBERT J. GARRAGHAN, S.J. New York: Schwartz, Kirwin & Fauss.

As this chapter from "The Idea of a University" represents Newman at his best, which means a great deal, and as Father Garraghan shows himself to be a well-equipped and thoroughly experienced professor of literature, this work is an excellent book for the use of Freshman or Sophomore classes. Following the text of the Cardinal's lecture are sixty-eight pages of notes, "Rhetorical Studies" and "Studies in Literary Theory," with analysis and searching questions in abundance. Father Garraghan's chapters on "The Function of Literature," on "Literature and Art," and on "Literature and Morality" are particularly good. Newman the stylist he well describes as "forceful without being abrupt or unmusical; and he is graceful and even elegant without being feeble or unimpressive. . . . His style indeed, while it employs every grace and refinement of expression, does not by any means suggest a sort of holiday manner, one for large occasions only and unsuited to ordinary needs. On the contrary, there is something practical and businesslike about it, and that to a degree not exemplified perhaps in any other English writer." The book makes a good companion volume for Father Donnelly's notes and exercises on "The Second Spring."

As the doctrines of Father Tyrrell, which have been condemned by the Church, are reaffirmed and defended in the "Autobiography and Life of George Tyrrell," by M. D. Petre, which has been sent us by Longmans, Green & Co., we of course cannot commend it to our readers. The work is in

two volumes, the first of which is an autobiography, and the second a life by Miss Petre. Its price is \$6.00.

Father Campbell has in press a translation of the two short treatises of the great theologian, Leonard Lessius, S.J., which are commonly known as "The Names of God" and "Meditative Summaries of the Divine Perfections." Although written three hundred years ago, they have never yet appeared in English. They will make a small octavo of about 250 pages and will be printed in large type on thick paper. A portrait of Lessius—a reproduction from an old steel engraving—will form the frontispiece. The universally admitted sanctity of Lessius and his exalted position among the great teachers of the Church combine to place these studies of the Divine Attribute on an exceptionally exalted plane as contributions to devotional literature. They will be very valuable for spiritual reading and meditation, and even for visits to the Blessed Sacrament. The "Meditative Summaries" are the best examples we know of what people who meditate are accustomed to describe as *Colloquies*. The book will be ready for Christmas.

BOOKS RECEIVED

- Benziger Bros., New York:**
Faustula. By John Ayscough. \$1.35.
- The Clarendon Press, Oxford:**
Philostratus: In Honour of Apollonius of Tyana. (2 Vol.) Translated by J. S. Phillimore. 7s.
- Fordham University Press, New York:**
Modern Progress and History. By James J. Walsh, M.D., Ph.D. \$2.00.
- Houghton, Mifflin Co., New York:**
The Gorgon's Head. By Nathaniel Hawthorne, 60 cents; The Golden Touch. By Nathaniel Hawthorne, 60 cents.
- Longmans, Green & Co., New York:**
Five Centuries of English Poetry. By Rev. George O'Neill, S.J.; Autobiography and Life of George Tyrrell. (2 Vol.) By M. D. Petre, \$6.00.
- J. B. Lippincott Co., Philadelphia:**
Heroes of Science. By Charles R. Gibson, F.R.S.E.
- David McKay, Philadelphia:**
Madrigali. By T. A. Daly. \$1.00.
- Charles Scribner's Sons, New York:**
The Kiss, and Other Stories. By Anton Tchekhoff. Translated by R. E. C. Long, \$1.50; The Mortal Gods, and Other Plays. By Olive T. Dargan, \$1.50; The Last Frontier. By E. Alexander Powell, F.R.G.S.

German Publication:

- L. Pustet, Innsbruck:**
Betrachtungen über das heiligste Herz Jesu. Von Dr. Federigo C. Pena.

MUSIC

Mass in E Flat for Chorus of Mixed Voices. By HUGH BLAIR, MUS. DOC. New York: J. Fischer & Bro.

This mass is in modern music of a fashion made familiar by composers such as Hummel. The style is one which has been popular in England for many years, and while Mr. Blair has not broken away from it in any essential feature, he has made an earnest effort to bring this style of music into closer conformity with the regulations of the Holy Father. He has sought to infuse into it a religious character, at times with comparative success, as in the first part of the Credo. The influence of the Motu Proprio can also be felt in the construction of the work, which follows that of the Liturgy more or less faithfully. Its manner of interpreting the words of the mass is, however, dramatic rather than spiritual. There might well be a more definite and sustained plan, with more skill in the development of the thematic material. The mass is characteristic of a transition period, and should be judged on that basis. As in all transitions, there may be a question as to its permanent value, but under present conditions it will be welcomed by many, and will undoubtedly give pleasure.

J. B. W.

"Adoratio Crucis" von Gustav Erlemann (Bantus-Verlag) is an original musical setting of the words of the ancient

hymn "Crux Fidelis." The music is arranged for solo voice, or for four equal or mixed voices. The composition is pleasing and devotional and can be used at the service of the Way of the Cross, or at the "Three Hours" on Good Friday.

EDUCATION

Catholics and the Public Schools

During the recent political campaign a frequently reiterated charge made against Catholics by publications of the *Menace* stripe was that of our supposed purpose to destroy the public school—to control it to our own ends, or at least to secure such influence in its management as to hamper it by clerical domination and to deprive it of its broad, free spirit. A favorite argument was that of direct quotation. What Catholics say and have said of the State schools was blazoned forth as an irrefutable proof of their sinister designs on this blessed bulwark of our civic liberties.

To be sure little heed was given to the invariably present thought underlying Catholic criticism of the system—the absolute need of religious training in the public schools if the genuine purpose of educational work is to be achieved. Respect for religious conviction forms no part in the make-up of the men who attacked us. Besides, maliciously setting this point aside, it was, of course, an easy task to ignore the ever-repeated contention of Catholics that we have, as Catholics, no quarrel with the system in its other phases. If we criticize these at all, we do so using the common privilege of every American citizen eager to correct what appears to him to be a defect in an institution supported and sustained by the taxation of the people.

Nor are we alone in our objection to the non-religious character of the instruction imparted in the public schools. The spread of the movement among non-Catholics favoring a school reform in that special direction is certainly not unknown to the characterless writers of the *Menace* staff. However, it suited their purpose, as it suited the mean designs of the imitators of their mendacity who, in the last campaign, scattered the lying leaflets attacking the Church and its followers, to find in distorted phrases snatched from an innocent context triumphant proof that Catholics meant to rule or ruin the public schools.

It will scarcely turn to kindlier thinking the minds of such as have been guilty of the lying campaign, particularly fierce in Illinois, Iowa and in other Middle Western States, to reiterate the Catholic position concerning the public school system. But it may do good in the case of honest men who unfortunately have been led astray by the absurd statements scattered broadcast by politicians ready to dare all to destroy the prestige of a Catholic opponent.

Public education as conducted in the United States, then, say we Catholics, is based on radically unsound principles since it makes no provision for what is essentially of first importance in the development of the child—his religious and moral training. Holding this as fundamental we may not use the privilege it offers and we must, even at the cost of a weary burden of voluntarily accepted expense, secure for Catholic children a system of religious formation that will tend to produce a type of character fit to meet virtuously the temptations and the exigencies of modern life. Naturally, as citizens just as loyal to the Republic as those about us, we object to the unfair dealing implied in taxing us for the support of an institution whose benefits we may not in conscience enjoy, and we would gladly welcome a reform calculated to relieve us of that burden. However, until our fellow-citizens shall have recognized our perfectly just complaint and shall have adopted a plan—there are several entirely feasible suggestions available—to give us a "square deal" we cheerfully accept the inevitable and, as honorable citizens, pay our share of the public school tax while we contribute as well

the millions required for the building and upkeep of our own schools.

To be sure we do not propose to forego the privilege, inherent in every American citizen, legitimately to agitate in a matter we deem unfair, and to use every lawful means to establish what we consider our constitutional right. Further than this, as was said above, Catholics, as Catholics, have no quarrel with the public school system. If individuals among us criticise its scope or its plan or its methods and urge reform in these, they do but that which is very commonly done by educationists of note in all the wide extent of the country.

Meantime the attention of the unworthy fomentors of the malicious policy pursued by the *Menace* and its kind may be called to a series of articles published in *The Ladies' Home Journal* in its issues of August, September, October and November of the current year. That magazine is certainly not a Catholic organ, neither is it particularly susceptible to Catholic influence or swayed by Catholic principle. Yet its editors affirm, with a graver assurance than any Catholic publicist could show "we have now presented, in what we believe to be a convincing manner, the evils of the American Public School system which have led to its present inefficiency."

"Is the Public School a Failure?" it asks, and the articles referred to answer: "It is: the most momentous failure in our American life to-day." And in the issues of the four months named it endeavors to prove its thesis by the testimony of recognized authorities, none of them Catholic and all, presumably, loyal and devoted citizens of the Republic. In the November *Journal* there are set forth, "from among many more, the terse judgments of a few educators—who of all people ought to know—prominent professional men, editors, and observing foreigners who come among us with eyes wide open."

With exceeding pleasure we quote a select few of these judgments, for the comfort and edification of the distributors of the political leaflets which cried "treason" because Catholics choose to speak their mind concerning the public schools.

The Rev. H. Martyn Hart, Dean of St. John's Cathedral (Episcopal), Denver, Colorado, says: "The people have changed but not the system; it has grown antiquated and will not meet our present needs; it has indeed become a positive detriment, and is producing a type of character which is not fit to meet virtuously the temptations and the exigencies of modern life. The crime which stalks almost unblushingly through the land, the want of responsibility which defames our social honor; the appalling frequency of divorce, the utter lack of self-control; the abundant use of illicit means to gain political positions; are all traceable to its one great and crying defect—inefficiency."

Payson Smith, State Superintendent of Schools in Maine, tells us: "Of all the defects in the school none is more glaring than its failure to inculcate in children the liking and power for work."

The Dean of Teachers' College, New York, James E. Russell, affirms it to be unfair and undemocratic. "Our educational system is wasteful and inefficient," he says, "It is unfair. It does not give what the founders of the Republic promised. It does not give equality of opportunity. It gives it only to those who can go on to college and to the university."

Whitelaw Reid, our distinguished Ambassador to the Court of St. James, decries its lack of thoroughness. "The common schools do not yet generally teach with needful thoroughness the three things that make the common basis for all subsequent work: to read, to write and to cipher."

Mayor Gaynor has a like idea, and expresses it a bit more forcefully. "I think a large percentage, if not the largest percentage, of the children in our schools are submerged. They just about have their noses above water, struggling to breathe. They have more than they can do. We try to teach them too much, and the result is that they come out with a superficial

knowledge about a lot of things, but with no accurate knowledge of anything."

Much the same is said in this extract from the Brooklyn *Daily Eagle*: "Our children are overtaxed by a lot of thoroughly useless studies, compelled to cram their brains with lessons which they cannot possibly understand and which cannot benefit them in the future."

The report of Fourteen German Educational Investigators contains this rather sharp attack: "In the American schools difficulties are avoided, mistakes passed by; the school is satisfied with a childish treatment of a subject. It results in quickness of judgment without thought, self-confidence, superficiality and dilettantism. The school is in too great a hurry."

The *Federal Bulletin*, a teachers' organ published in Chicago, condemns the narrow-minded pedantry which has taken the place of the personal and individual influence of the old-time teacher: "One of the most astounding things in educational progress is that in this democratic country the most aristocratic systems of school administration are growing up. The teacher's personality has been reduced to a minimum."

These are but a few expressions of opinion, taken at random from the *Ladies' Home Journal's* filled up page of "terse judgments" of people who ought to know. We submit they are in substantial accord with the mass of quotations advanced by the *Menace* writers. Why are not some of these quoted in the attacks that unworthy sheet makes on "the enemies of the public schools?" To be sure they would not serve the purpose that scandalous sheet had in mind.

M. J. O'C.

SOCIOLOGY

Government Supervision of Corporations and Trusts

We pointed out last week the faults of those who are unreasonably aggressive against corporations, and concluded that if these observe social justice they have as much right to be left in peace as the individual member of society. We pointed out, too, that, from the nature of things, the temptation to violate social justice is much greater in the case of the corporation than of the individual, and that its violations are much more grave. We shall now indicate some of the sins to which corporations yield.

In old days when trades were made up of masters, journey-men and apprentices, all had a common interest. The master had gone through the lower grades and, as his place would have to be filled, he was glad to see the apprentice become a journeyman and the journeyman reach his natural goal in becoming a master. Now the case is different. Employers and employed constitute respectively permanent classes with interests to a certain degree opposed. The corporation is a powerful employer, and public order requires that it should respect the rights of the employed. We may say in passing that, as a general rule, the public has not much cause to complain of the profits of corporations. These give good value ordinarily speaking. But it sometimes has reason to suspect the division of the profits. It is clearly contrary to the common welfare that a few insiders should be enriched by secret contracts or commissions, while dividends to shareholders are nothing remarkable, and wages are kept down to a low level.

Another offence is stock-watering. We saw that stock dividends are not necessarily stock-watering. This is an increase of capital stock without any value to justify it. It is simply swindling and should be punished as such; for it is an attack upon the whole community of which the members are induced to subscribe for stock that will prove worthless in their hands. This crime is committed sometimes when private concerns are changed into public companies. The

owners value them at an exorbitant figure, and the capital of the new company is used to buy them out. After a time the exaggeration appears and the shareholders see they have been victimized. Here public authority has a wide field. No such change should be allowed without its permission, and this should not be given without a thorough investigation has been made. It is useless to say that it is a mere matter of buying and selling and therefore should not be hampered with restrictions. It is not a mere matter of buying and selling. It is a very special case of buying and selling, in which the real buyers are absolutely dependent on the good faith of the sellers and the go-betweens, and the injury to the general welfare from any fraud is too great to be left to future prosecutions with the possibility of escape arising from the great difficulty of proving bad faith. Between the two extremes in this matter lies the great question of the increasing of capital stock by companies that serve public utilities. As we shall discuss these in a special manner, we reserve our remarks for the present.

Oppression of small dealers is another offence to which corporations are exposed. In olden times, when the universal civil society, the nation, was composed of a multitude of subordinate societies, the borough, the town, the village, the parish, etc., the case was very simple. In the larger subordinate societies the guilds protected their members effectually: in the smaller, the village carpenter, blacksmith, shoemaker, etc., were permanent characters, and the office was often handed down from father to son. It was a vested interest. In any trade, the good-will of the business was a transferable property with a value recognized just as clearly as that of the lease of the premises and the tools and the fixtures. Now things have changed. The old subordinate societies are disappearing. Society is made up of individuals and these move continually from one place to another. Still, even to-day, when a man has set himself up in business, has invested his money in the means of carrying it on, no one may lawfully attack him *directly* to drive him out or to compel him to sell out at a price to be offered him to take or to leave, so that the attacker may have the whole field to himself. Yet this has been done by corporations in the past and is being done to some extent in the present. We cannot ignore the social changes that have deprived us of the protection of the subordinate community. We have welcomed these changes as progress and liberty, and we must take the consequences that follow in the way of legitimate competition. But public authority should watch over the corporation very carefully to see that it does not go beyond legitimate competition.

Perhaps the greatest crime of the corporation is to forget that it is a subject, and to use its power, influence and wealth to control public authority. That some have done so, and have not only attempted to control but have actually subjugated public authority in its three branches, the executive, the legislative and the judicial, is notorious, and much of the ill will against corporations in general comes from this fact. But, as we have said, if the crime be greater in the corporation, it is doubly great in the public authority that allows itself to be corrupted. The dissolution of the corporation, and the privation of public office and of the power to hold it in future, as regards the corrupt official, would be the fitting punishment of this crime which attacks the very foundation of public order.

H. W.

THE PAPAL ENCYCLICAL TO GERMAN CATHOLICS

During the recent meeting of the Bishops of Germany at Fulda the long expected Encyclical Letter of the Holy Father on workingmen's associations in the fatherland was

before them. Since the conferences of the prelates the full Latin text of the Encyclical and an official translation, together with a joint Pastoral of the Bishops, have appeared in the German journals. The Encyclical "*Quam Singulari*" explains that the motives impelling his Holiness to address the Bishops have been his affection for the Catholics of Germany and his desire to put an end to the controversy which has prevailed amongst them with regard to workingmen's societies. This subject, he adds, had engaged his attention on various occasions in recent years. He had foreseen there was danger, unless vigilance were exercised in time, lest gradually there should be acquiescence in a certain vague and indefinite Christianity which was called Interdenominational, and which was spread through the senseless recommendations of a common Christianity. He desired that Catholics should cultivate, in regard to non-Catholic citizens, that peace without which there could be no discipline in human society and no prosperity in the State.

Before writing the Encyclical his Holiness obtained the opinion of each of the German Bishops, all of whom had very fully replied to his enquiries in accordance with the gravity of the matter. The Pontiff insists on the importance of Catholics being faithful to Catholic principles both in public and in private, following the teaching of the Church and especially that contained in the Encyclical of his predecessor, "*Rerum Novarum*," in which Leo XIII pointed out that all human actions, even those that concern earthly life, must be ordered with a view to our supernatural end. That document accentuates the moral, but not the purely economic character of the social question, and dwells on the general conditions of labor and wages and the questions of strikes. These problems, said Leo XIII, cannot be solved independently of the divine authority of the Catholic Church.

As to the associations of workers, Pius X then goes on to say, although the object of their members was to secure advantages for this life, still those were chiefly to be approved and were to be considered most suitable for procuring true and solid benefits for all their members, which were established chiefly on a Catholic foundation and openly followed the leadership of the Church. He had often proclaimed this when occasions were presented by different countries. It followed that associations of this kind, that is Catholic associations, should undoubtedly be established and aided in every way in Catholic districts, and also in all other districts where they would suffice to meet the requirements of their members. And if there was question of associations which touched religion and morality directly or indirectly, no circumstances could arise under which in the districts to which he had referred, the promotion and propagation of what were called mixed associations, that is, associations composed of Catholics and non-Catholics, could be approved of. For, to pass over other things, the integrity of the Faith and proper obedience to the laws and precepts of the Catholic Church would be, or at least might be, in great danger in societies of this kind—a fact which was openly acknowledged in the replies of several of the Bishops.

His Holiness pays a tribute of praise to the Catholic societies of Germany, and expresses the desire that they shall continue to grow and flourish. In saying this he did not deny that if precautions were taken it was lawful for Catholics to work for the common good jointly with non-Catholics in order that the worker might procure better pay, better conditions of labor, or other advantages. But in that case he preferred that the Catholics and the non-Catholics should be united by that compact which was called the Cartel.

Considering the special conditions existent in Germany, the Holy Father deems it well that the so-called Christian Syndicates established in certain German dioceses should be tol-

erated. Catholics may, then, be permitted to join also these mixed associations so long as toleration does not cease to be opportune or proper; but suitable precautions are to be taken to avoid the dangers which, as he had said, were involved in associations of this kind. However, Catholic workingmen who become members of these mixed associations must also join labor unions that are strictly Catholic. They are, moreover, forbidden to join any association which controverts the teachings and precepts of the Catholic Church. The Bishops, finally, must regard it as a sacred duty to be vigilant and not to permit that Catholics should suffer through participation in the proceedings of such mixed bodies.

His Holiness concludes his admirable and most timely instruction by proclaiming his confidence in the loyalty of German Catholics and by affirming his conviction that the Bishops of the fatherland will diligently exert themselves in the work of carrying out the regulations laid down in the Encyclical.

The German Bishops have made splendid response to this expression of confidence. In their joint Pastoral issued from Fulda they dwell on the grave importance of the words of Pius X, and invite the cooperation of their clergy and people in the task laid upon them. The object of the Encyclical, they point out, is to preserve Catholic belief and Catholic morality in theory and in practice pure and undefiled in the hearts of the Catholic people of every class.

ECCLESIASTICAL NEWS

In a letter in which he commended the tone of President Taft's Thanksgiving Proclamation, the language of which he contrasts with "the blasphemous utterances of some governments in whose past greatness the Catholic Church was a potent factor," the Right Rev. James A. McFaul, Bishop of the diocese of Trenton, directed all the pastors under his jurisdiction to invite their congregations to attend Mass on Thanksgiving Day. He added the request that they read from the pulpit the President's proclamation and express appropriate comment on it. Bishop McFaul's letter is worthy or reproduction:

TRENTON, N. J., November 12, 1912.

"Reverend and Dear Father: Kindly invite your congregation to assemble in the church on Thanksgiving Day, November 28, to be present at Holy Mass offered in thanksgiving for the many blessings bestowed by the Almighty on our people and country during the year now approaching completion, and for the continuance of His favors."

The Bishop then gives President Taft's proclamation in full and says:

"The language of the proclamation of President Taft announcing Thanksgiving Day is so reverential that it stands out in marked contrast with the blasphemous utterances of some governments in whose past greatness the Catholic Church was a potent factor and I request you to read the document as herein printed at the principal Mass, making appropriate remarks thereon. At the end of the mass recite the 'Prayer for the Authorities,' which I have had printed, as I desire you to retain it for future use. It comes down to us from the illustrious John Carroll, first Bishop and Archbishop of Baltimore.

"With my blessing to you and your congregation, I am, very faithfully yours in Christ,

"James A. McFaul,
"Bishop of Trenton."

Information has been received at the Foreign Mission Seminary, Ossining, N. Y., of the death at the altar, in the Congo, of Father Duggan, a young Irish priest, ordained in 1911, for the Mill Hill band of missionaries. In the few months of his work in the Congo he had gathered together a considerable congregation when he was stricken with fever. On the Sunday of his

death, although very ill, he struggled into his vestments to offer the Holy Sacrifice, and began the Mass with difficulty, but after the Consecration grew gradually weaker. Still he went on until the Communion, when after giving himself the Holy Viaticum, he fell dead on the altar steps. The sad news of the young priest's death was communicated to his parents by the rector of Freshfield (the Mill Hill preparatory school), who writes that the father, with wonderful faith and resignation, responded: "God's will be done. I am content to lose my son for His cause, and my only regret is that I have no other to take his place." A classmate of Father Duggan, the Rev. John McCabe, is a member of the faculty at Maryknoll, N. Y.

The Church of the Sacred Heart, Augusta, Ga., was consecrated on Sunday, November 17, by Bishop Northrop, of Charleston, who also celebrated the pontifical Mass of the occasion, at which the Rev. John C. Reville, S.J., preached. In the evening Bishop Keiley preached.

It is reported that Lu Tseng Tsiang, the premier of the new Republic of China, is a convert to the Faith. The new Premier began his official career as interpreter at the Chinese Legation in Russia. Passing through the different grades of attaché and secretary, he was named special envoy to the Dutch Court in 1906. While there he married a Belgian lady and began a close study of the doctrines of the Catholic Church. He pursued his investigation during a short stay in Peking and after his appointment to St. Petersburg was baptized in the Russian capital.

The steady growth of the Church in China is a proof that the work of the Catholic missionaries is not hampered by the recent changes in the political administration of the country. The Vicariate of Peking, says the *Catholic Times* of Liverpool, has twice been divided within the last two years, and before long may have to establish another offshoot. The latest daughter to which this ancient capital has given birth is the Vicariate of Tientsin, the Chicago of North China. From the number of its inhabitants, close upon a million, the wealth of its trade, and the relations which it maintains with the whole of the country by its waterways and numerous railways, it is of far greater business importance than Peking itself. This new vicariate, over which Monsignor Dumond presides, though the smallest in territory of the forty-five Chinese vicariates, still is eleventh on the list in the number of Christians, who are 34,500, the majority of them gathered into the fold since the Boxer troubles. To attend to their spiritual needs there are only eight European and eleven Chinese priests. These live in eleven residences; but there are besides 423 stations which are visited at regular intervals by the missionaries. In addition there are 63 schools for boys, with 1,350 pupils, and 25 schools for girls, with more than 400 pupils. The catechumens are instructed in 112 different places, and there are 3,000 men and 800 women who during the period of instruction must be supported by the priest, because of their poverty. In Tientsin itself, distributed in different parts of the city, there are six lecture halls holding from sixty to a hundred men. Here every evening instructions in Christian doctrine are given by catechists, a real apostolate for laymen.

In regard to the report sent from Rome by the Catholic Press Association's correspondent, an editorial in the New Orleans *Morning Star* states that Archbishop Blenk is not favorable to the project that the Eucharistic Congress of 1914 be held in that city. The Archbishop, it says, "could not, with any show of reason, lend himself to any plan which would make the Eucharistic Congress a failure in the United States, when for so many years now it has been an event of ever-growing splendor and magnificence, challenging in every city in which it has been held the admiration of the world."

PULPIT, PRESS AND PLATFORM

The Educated Filipinos

The following testimony about the condition of education in the Philippines prior to the American occupation may be of interest. It is authoritative for it is furnished by Mr. William Atkinson Jones, M. C., of Virginia, Chairman of the House Committee of Insular Affairs:

"There has been a noticeable disposition in some quarters to create the impression that the Filipinos are an ignorant and illiterate people. This was very far from the truth, even prior to American advent. To demonstrate this it is only necessary to advert to a few salient facts bearing upon the subject of education during the years of Spanish control. The University of St. Joseph was founded by the Jesuits in Manila very nearly 325 years ago, and 17 years before the doors of the first American college were opened the Dominican Order of the Catholic Church in the Philippine Islands established, also in Manila, the University of St. Thomas, which for more than three centuries has been in successful operation. And yet the Tagalogs had attained a well-defined civilization long before the advent of either the Dutch or the Spanish. Prior to the year 1863 there were parochial schools throughout the islands, but it was not until that year that primary schools were established, under the royal decree of December 20, in every municipality of the archipelago. In addition to the many private and church schools which had long been in existence prior to 1866 Spanish school statistics for that year show that there had then been established 1,674 Government-supported schools, attended by 230,358 Filipino boys and girls. There were that year 1,681 matriculates at the University of St. Thomas engaged in the study of the higher branches of learning. There were also located in Manila prior to the revolution against Spain five colleges devoted to the education of women, among them the College of Santa Isabel; a college of agriculture; a nautical school; a superior school of painting, sculpture, and engraving; a military academy; and a number of other colleges of more or less importance, where the higher branches were taught. There were, too, as many as 9 other colleges and 67 high-grade Latin schools located in various sections of the islands. A people enjoying such superior educational advantages as these can scarcely be characterized as ignorant and illiterate. Especially can it not be said of the Tagalogs, who for ages have possessed a rich literature of their own. Even in the outlying Christian settlements of northern Luzon a majority of the population could read and write their own language long before the power of Spain over the islands was broken."

Anti-Christian Freemasonry

We have lately called attention to the sober, well-documented exposure of Continental Freemasonry which is still proceeding in the pages of the *Oxford and Cambridge Review*, says the *Month* for October. It may be with a view to counteract the damning impression thus produced that Canon Horsley, of Southwark, the Anglican "Grand Chaplain of England," has published through the appropriate medium of *Tid-Bits* (September 14th), a sort of *apologia* for the Craft. If the Grand Chaplain had confined himself to English Freemasonry, which though rightly condemned by the Church as a secret oath-bound society, has never developed the anti-Christian features which characterize the organization elsewhere, we should not have troubled to notice his defence. To be sure, it does not save even English Masonry from the incivism which is necessarily connected with all such secret and artificial associations, and, in any case, Catholics know

that if Freemasonry is merely "a system of morality," as Canon Horsley claims, it is not the system guaranteed by our Lord in His Church. But the Grand Chaplain, although he ostentatiously dissociates his organization from the atheist Grand Orient of France, apparently takes to his bosom all other branches of the Craft, including "our brethren in Portugal," who in these latter times have given such a valuable exhibition of its true spirit. And, as none of the foreign lodges has repudiated the Grand Orient, the Canon is little the better for his rejection of the French; they, too, are his brethren, only, as it were, once removed. Moreover, even if they were removed altogether, his acceptance of all Masonry except the French shows that the Grand Chaplain either knows little about the character of the Craft outside of England, or is willing to condone its misdeeds because it has been "persecuted" by the Popes. We incline to the first supposition, both because it is more charitable and because the incursions Canon Horsley does make into history are perfectly childish in their ineptitude. The measure of his historical credulity may be fairly gauged by his adoption of the silly fable that Pius IX "was a Mason and had been secretary of a lodge in South America," a legend given currency in Adolphus Trollope's life of the Pope, but rejected by all reputable historians, like the other grosser calumnies circulated by "Leo Taxil."

SCIENCE

In the *Journal* of the Royal Society of New South Wales, Messrs. Burrows and Fawsitt advance their belief that the first stage in the corrosion of steel in water is the solution, to a limited extent, of iron in water, with the formation of ferrous ions. The hydrogen evolved, in the absence of free oxygen, polarizes the iron surface; the function of oxygen is then the removal of the layer of polarizing hydrogen. In case this be true, contact with a more electronegative metal, say platinum, should accelerate the velocity of rusting. Experimental tests made on uniform strips of steel connected with platinum and the whole immersed in unstirred distilled water indicated a more rapid rusting than under ordinary circumstances. The composition of the steel was: carbon, 0.35 per cent.; manganese, 0.61 per cent.; phosphorus, 0.06 per cent.; silicon, 0.01 per cent., and sulphur 0.01 per cent. The results of the tests to ascertain the influence of the composition of steel on the velocity of rusting in water were indifferent. It was noticed, however, that the initial rate of corrosion differed materially from that which sets in after a few weeks, and that a steel containing about ten per cent. of carbon is less liable to rusting than steels which contain a smaller percentage of carbon. Magnetization seems to have no appreciable effect on the oxidization of steels, at least on those of the above composition.

The recent eruption of Mount Katmai was attended with a heavy deposit of volcanic debris over a great area of the Alaskan territory. Samples of these ashes were collected near the Agricultural Experimental Station in Kodiak and submitted to the Bureau of Soils, United States Department of Agriculture, for analysis. The results of these analyses show that as compared with ordinary soil material these falls are distinguished mainly by the high content of glass. There is every reason to anticipate that these glasses, as well as the definite minerals, would dissolve, hydrolize, and behave as would ordinary soil minerals. The examination disclosed no substances deleterious to plant growth and it is anticipated that these falls will ultimately enrich the sub-soil, though the immediate effect may not be satisfactory.

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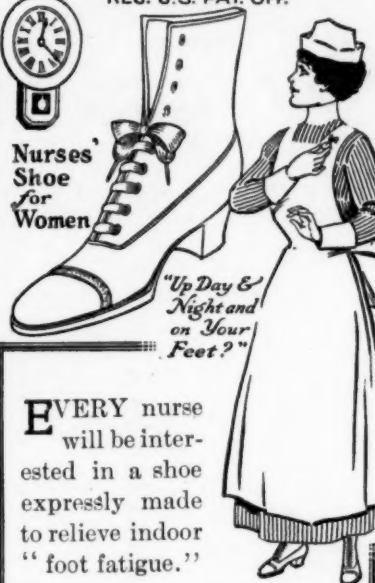
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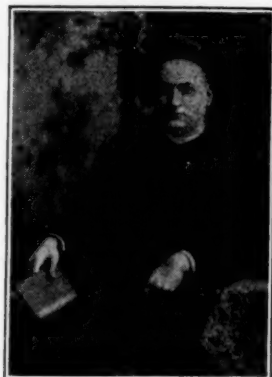
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